ol. XVIII JANUARY, 1928 No. 4

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for January, 1928

1. The Second Year of Showa 119
2. The Japanese and the Outer World 124
3. The Culture Pearl and Mikimoto 133
4. Japan's Twenty-Five Noted Views 136
5. The Cat 139
6. Export Trade in Cotton Fabrics 145
7. A Pioneer in the Christian World in Japan 147
8. A Doll Maker in Japan 150
9. Lacquered Butterflies 152
10. Around the Hibachi 155
11. The Editor's Diary 158

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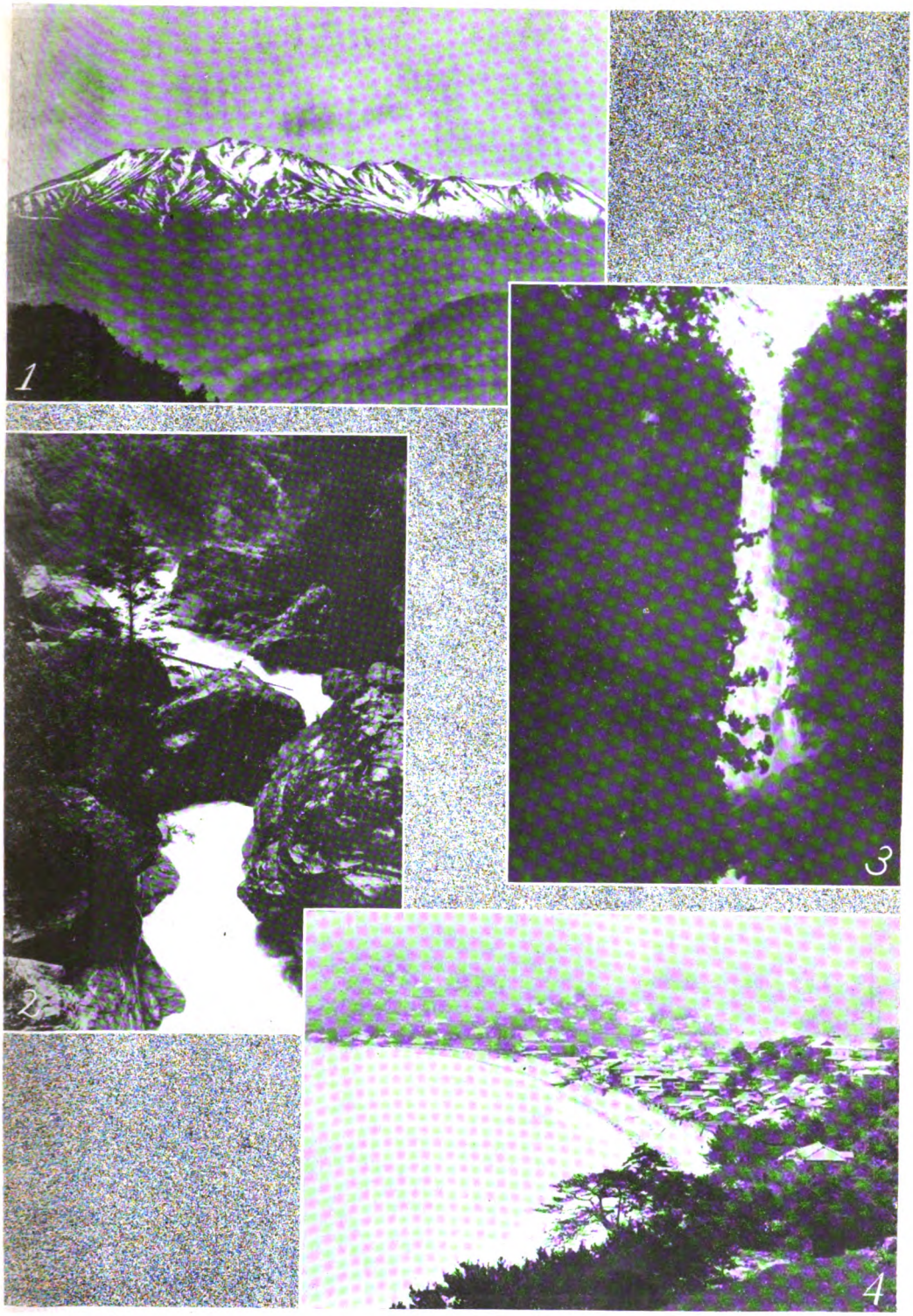
TWENTY-FIVE SCENIC PLACES OF JAPAN



1. The famed Mt. Ontake in Kiso.
2. The Valley of the Kurobe-gawa.
3. The Great Nachi Falls in Kishu.
4. The Atami Spa.

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1. The old Tokaido highway in the Hakone Mountains.
2. The gorge of the Tenryu River.
3. The Falls of Yoro, near Ogaki.
4. Onuma Park near Hakodate.

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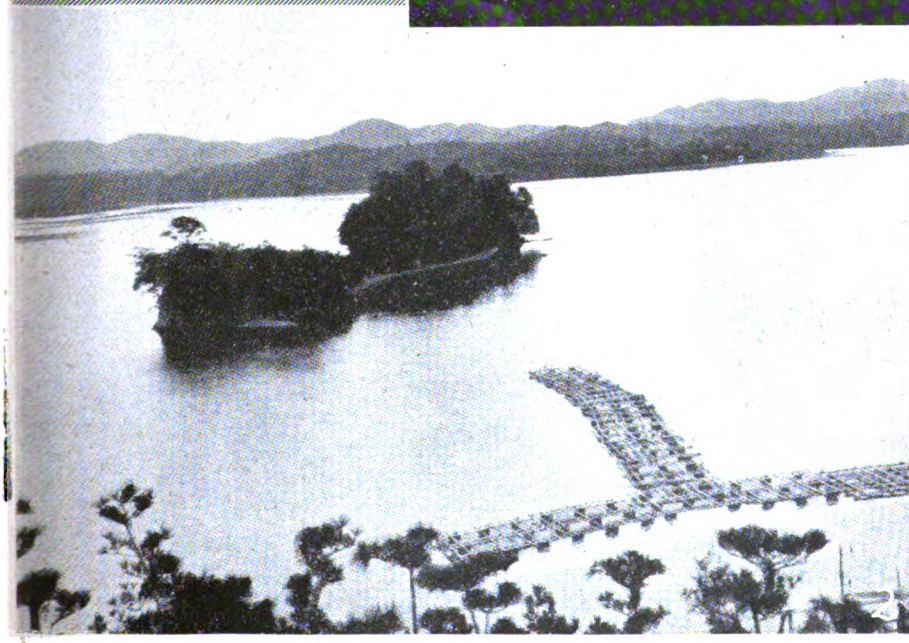

Upper: Mr. Kokichi Mikimoto, the "Pearl King" of Japan.
Lower: The Pearl Culture Farm showing rafts to which the cages containing oysters are attached.

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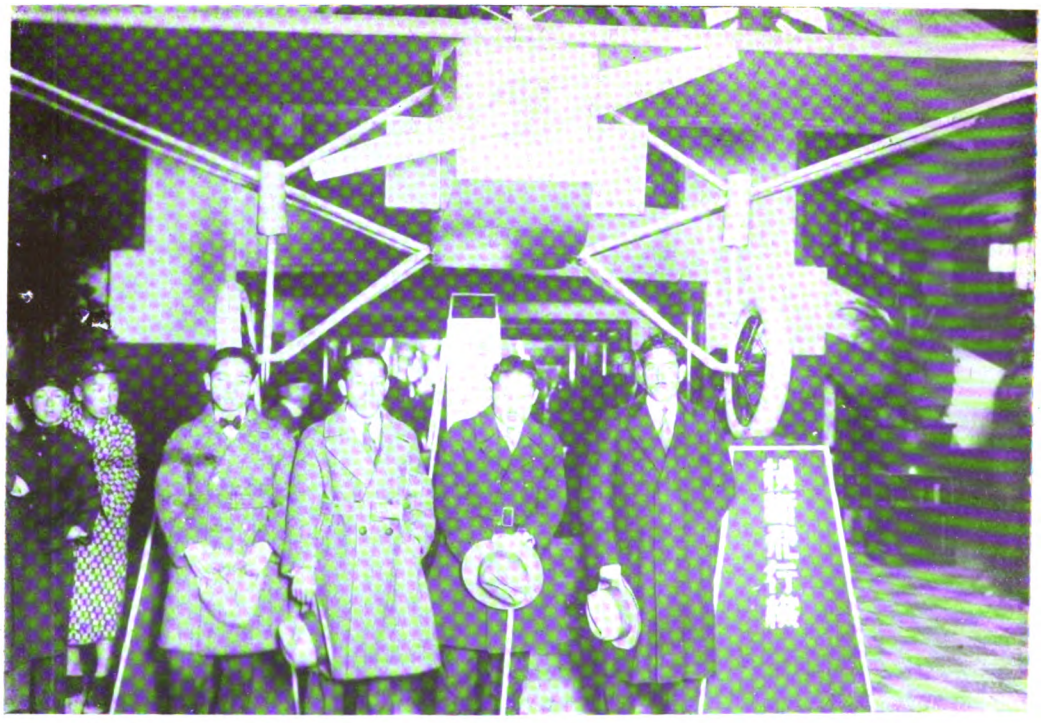

The Japanese airmen who will attempt to cross the Pacific: (from left to right) Suwa, Kaieda, Fujimoto and Goto.

Viscount Goto, at the farewell review of the Boy Scouts of Japan, before his departure for Russia. Behind him stands Mayor Nishikubo of Tokyo.

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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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The Second Year of Showa

The Imperial Family

THE funeral ceremonies for the late Emperor Taisho were performed on Feb. 7, the 2nd year of Showa (1927). Early in the morning the ceremony of enshrining the Imperial Spirit was observed and followed by the Imperial Mortuary Ceremony. At nine in the night the ceremony at the funeral service hall was held. Finally in the dawn of the following day the services at the Tama Mausoleum were performed.

His Majesty the Emperor supervised the grand naval maneuvres in Saiki Bay, Oita Prefecture, in August.

Her Majesty the Empress gave birth to a princess at the Akasaka Detached Palace on September 10. On the 16th the baby was named Sachi-ko, and it was announced by the Imperial Household Department that she would be generally known as Hisa-no-miya.

His Majesty the Emperor took supreme command of the grand military maneuvres in Owari and Mikawa Districts in November.

Prince and Princess Yi left Yokohama by the liner Hakone-maru on May 28 for an extensive trip in Europe. Their tour was to last about one year.

H.I.H. Prince Fujimaro Yamashina graduated from the Literature College of the Tokyo Imperial University. He is the only prince of the blood who has taken up a civic career.

H.I.H. Princess Toshi-ko, wife of the late Prince Sadanaru Fushimi, who had long been ill, passed away on October 24. She was seventy years old.

Politics

After the adjournment from the end of the previous year, the 52nd session of the Imperial Diet was reopened on January 18. The atmosphere in both Houses was unusually strained, as the opposition forces pressed hard upon the Kenseikai Government. As it was threatened on January 20 with the introduction of a non-confidence vote, the Government hurriedly obtained an Imperial Edict for a three days' suspension of the Diet.

During this interval Premier Wakatsuki had a meeting with Baron Tanaka, leader of the Seiyukai, and Mr. Tokonami, President of the Seiyu Honto, whose reconsideration he sought in order to avert an unnecessary political conflict at the very beginning of the new Era of Showa and to proceed smoothly through the session, without the Budget being rejected. The two Opposition leaders did not refuse to take the Premier's proposal into consideration. The meeting ended

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in the following agreement made on the initiative of Mr. Tokonami:

"Now that we have entered a new era in the reign of the new Emperor, political justice is what we sincerely desire. In view of this it is our duty to warn all the members of our parties to be very careful in the expression of their views and to so endeavour that the people shall have confidence in Parliament."

Simultaneously the non-confidence resolution was withdrawn, some revisions in the Budget being made according to the views of the respective parties.

Under these circumstances the Budget, amounting to 1,758,969,964 yen, passed the Diet, which was followed by the introduction of the public bond act for compensation of earthquake bills and the earthquake bills readjustment act.

However, a serious question arose regarding the explanation of the earthquake bills act made by Mr. Kataoka, Finance Minister. Other alleged slips of the tongue made the Minister of Finance the focus of furious attacks on the part of the Opposition. Besides, during the debate on the extraordinary military budget, another turmoil occurred in tthe House of Representatives. As he touched on the question of the military secret service fund, involving Baron Tanaka, leader of the Seiyukai, while making a speech, Mr. Kiyose, a deputy belonging to the Shinsei Club, was assaulted by some ten members who interrupted his speech by force and went so far as strike him in the head. The House was immediately thrown into great confusion. This incident was later investigated by a committee organized for the purpose by the Kenseikai, Seiyu Honto and Shinsei Club. The representatives involved were formally charged with injury to to public and private documents, interruption of public functions, etc. Early in July ten of them were found guilty. Mr. Kasuya and Mr. Koizumi resigned their posts of Speaker and Vice-Speaker respectively, holding themselves responsible for the trouble and were succeeded by Mr. S. Morita of the Kenseikai and Mr. G. Matsuura of the Seiyu Honto, respectively.

In April the Government published a statement in connection with the relief of the Bank of Taiwan which was on the verge of bankrutcy, and asked the Throne for an ordinance sanctioning drastic measures. The Privy Council refused its approval, resulting in the resignation of the Wakatsuki Cabinet, on April 17. The Wakatsuki Ministry was succeeded by a cabinet headed by Baron Tanaka, leader of the Seiyukaj, three days later.

After the downfall of the Wakatsuki Government the state of things in financial circles became worse. Following the suspension of business of the Bank of Taiwan, several banks were compelled to suspend business. The new cabinet took the emergency step of rescuing those banks by issuing a moratorium act, thanks to which the general panic more or less abated. To discuss these extraordinary measures the 53rd, an extraordinary session, of the Diet was convoked on May 3. Parliament rather quietly passed acts for economic relief and the Tanaka Ministry was successful enough to stabilize the national finance. Now, the new Government set about carrying into effect various schemes it had formed while out of power. The China conference was held for consolidating Japan's diplomatic

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policy in the Far East; the administrative investigation commission, the commercial and industrial inquiry commission, the committee for investigating population and food problems, and the natural resources investigation commission were organized.

In view of the position in North China, the Government decided to despatch troops to Shantung. Sweeping changes in prefectural officials were carried out.

The Kenseikai and Seiyu Honto which had intended to oppose the Tanaka Government in coalition in the next session of the Diet decided to go further and create a new political party by amalgamating the two existing Opposition parties and by adding to them a part the of Shinsei Club. This resulted in the formation of a new party named Rikken Minseito (Constitutional Democratic Party) on June 1. The new party thus came to hold a majority in the Diet, with 230 representatives. Some members of the Kakushin Club, on the other hand, organized another new party called Kakushinto. Among the newly organized proletarian parties cohesions and splits took place, and it was remarkable that in the general elections for the prefectural assemblies in September, the first campaign for the proletarian parties since their organization, they were able to return several members.

A significant event was the secession of Prince Tokugawa and others from the Kenkyukai, the most powerful party in the Upper House, in November. It will be interesting to see what effect this will have in the coming session of the Imperial Diet, as the Kenkyukai Party has held the majority in the Upper House and its attitude has had great influence upon successive cabinets.

The Economic World

Following the depression in the preceding year, the economic world fell into a more stagnant condition in 1927, particularly after the collapse of the Wakatsuki Ministry in April.

Following the closing of the Watanabé Bank of Tokyo, the Murai Bank, the 84th Bank, the Nakazawa Bank and the Soda Bank close. The Bank of Taiwan also was compelled to close. On April 21 the Fifteenth Bank, popularly known as the "Peers' Bank" because of many nobles being shareholders, was forced to suspend business. As a result of this financial typhoon almost all the leading banks throughout the country suffered runs. Consequently the amount of issue of the Bank of Japan notes reached on that day 2,300,000,000 yen and that of loans 1,700,000,000 yen. This caused a shortage of convertible notes and the appearance of tenporary 200 yen notes. All the banks in the country closed for two days, the 22nd and 23rd, while the Government announced a moratorium for three weeks all over the country. That such an extraordinary measure should have to be taken was an almost unprecedented event, in peace time, anywhere in the world.

The suspension of business of the Bank of Taiwan gave a fatal blow to Suzuki Shoten, Kobe, a great trading house perhaps it would be nearer the mark to say that Suzuki Shoten who had borrowed from the Bank of Taiwan over 350,000,000 yen, which it was unable to refund, caused the Bank to suspend. The Fifte-

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enth Bank and the Kawasaki Dockyard and the Kokusai Kisen Kaisha (International Steamship Company) were in the same business relationship as Suzuki Shoten and the Bank of Taiwan. The failure of the Fifteenth Bank, therefore, was followed by the bankruptcy of the two other firms.

Minor banks lost their deposits day after day. The greater part of the deposits thus drawn accumulated in the larger banks and postal savings banks; particularly in the latter, the amount of deposits since March increased by 330,000,000 yen.

The readjustment of the closed banks made little progress. In view of this critical condition, the Showa Bank was founded by the combination of small banks, and though it was nominally opened on December 1, it is still far from bringing about a thoroughgoing readjustment.

Needless to say, the financial panic gave a great blow to all economic activities. Even without this panic the economic field in general was in a bad way on account of the slackness of business of the preceding year. Industrial companies encountered great difficulties in getting capital. Under these circumstances, there has been no possibility to start any new undertakings. According to investigations made by the bank of Japan, the total amount of capital for new enterprises of banks and other business houses from January to June was no more than 814,000,000 yen, showing a decrease of 60,000,000 yen as compared with the equivalent period of the previous year.

As to foreign trade, during the first half year exports totalled 949,110,000 yen and exports reached 1,243, 790,000 yen, the latter exceeding the former by 294,680,000 yen. Although the excess of import was somewhat mitigated in comparison with the preceding year, it is remarkable that the total volume of trade decreased as a whole; while there was a decrease in import a similar phenomenon was seen also in export, which is mainly due to the decrease of demand abroad. At home, also, there was no increase in demand. In the country the depreciation of the prices of rice and cocoons caused a marked decrease in the income of farmers. So the buying power of agricultural people has the tendency of decreasing instead of increasing. There is no hope, therefore, of economic conditions being ameliorated. Both in the city and the country buying power is greatly decreased and talk of hard times is heard everywhere.

Literature and Art

No remarkable change occurred in literary and art circles. The neo-sensualist is now at a low ebb, while the so-called proletarian literature is still far from achieving stability, only a few writers publishing notable work. The attention of the general reading public is still concentrated on older writers such as Toson Shimazaki, Shusei Tokuda, Hakucho Masamuné and others. In the meantime, it cannot be overlooked that through the whole year of 1924 the general tendency was very strong toward the study of Meiji literature and culture as well as classical Japanese literature.

Significant in 1927 was the publication of serial books on various subjects, a series popularly called "Yen Series"

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because of the books being sold at one yen a volume. The forerunner of these was "Contemporary Japanese Literature Series" published by the Kaizo Publishing Company. This was an epoch-making event in the publishing world of Japan, where the comparatively high price of books is generally talked of. Interest of the reading public was great. The series by Kaizo was soon followed by "The World's Literature Series" by another publishing firm at the beginning of the 2nd year of Showa. Since then over ten series of a similar kind have been placed on the market, thus making the so-called "Yen Series" very popular.

In the obituary list for the 2nd year of Showa and we find such names as Dr. Yaichi Haga, Roka Tokutomi, Keion Numanami and Ryunosuké Akutagawa. Dr. Haga was one of the leading exponents of Japan's classical literature; Roka Tokutomi, the noted another of "Hototogisu" and many other novels, was considered as representing the country's fiction-writers through the Meiji and Taisho Eras; Keion Numanami was a renowned *haiku* poet; and Ryunosuké Akutagawa was a leading young novelist of contemporary Japan. Akutagawa committed suicide by swallowing poison.

In the fine art field, also, we observe little significant change as compared with the previous year. The only fact worth mentioning is that the time has became ripe for the fundamental reform of the Imperial Art Academy. The Academy is the highest institution in Japanese fine art and the most influential body. In spite of that, no real activities have hitherto been under taken by the organization except holding its semi-annual exhibition. If it goes on in this way, it is generally argued, its authority will be questioned, in contrast with the Teikoku Gakushiin (Imperial Academy) which is practically contributing to the advancement of civilization to a great extent. In order to achieve the original mission of the Imperial Art Academy, a fundamental improvement of the organization is considered essential. First of all, its autonomy and economic independence should be ensured so that the body may take up the work of controlling fine art administration and of making connections with foreign fine art fields closer, so as to contribute, in the genuine sense of the word, to the development of the fine art of the country.

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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER VII

WARFARE AND DISPUTES BETWEEN JAPANESE AND EUROPEANS

THE Japanese, who have the name of the Spartans of the East, are often called by foreigners a warlike nation or a people of courage and fortitude. In ancient times they frequently invaded Korea and occasionally China too. As we have observed, the defeat of the Mongol invasion, which represents the only case of an attack made on this country with a view to its subjugation, stimulated the enterprise of the people. In the 16th and beginning of the 17th century they sailed to the Chinese and Indian coasts and to the Philippines, where they traded or served as soldiers. They made constant raids on the southern coast of China,[1] and those who lived on the Indian coast and in the Philippines numbered tens of hundreds. They were feared for their valour and respected for their uprightness by the natives, as well as by the Portuguese, Spaniards and other Europeans in these localities.[2]

About the 7th. y. of *Keichō* (1602) fighting took place between the Japanese and Spaniards at Hirado in Hizen. A Spanish ship was driven by stress of weather to that port, where she was guarded by Japanese soldiers. The captain, fearing to be plundered of his cargo, as had happened in the case of the "San Felipe,"[3] hastened to take his departure, but at the mouth of the harbour nets had been stretched across to frustrate his intention. No sooner had the crew cut away the nets, than a body of troops which was posted on a hill fired on the ship, with the result that one of her men was killed and another wounded. The ship fired one of her guns as she sailed out of the harbour, and after a voyage of twelve days arrived at Manila. Tokugawa Ieyasu, hearing of this incident, gave orders that those responsible for it were to be severely punished, and that the Spanish prisoners were to be released and their property returned to them. They were given eight passports, which they handed to the Spanish governor at Manila, who distributed them to ships intending to sail to the Pacific.

In the 10th. y. of *Keichō* (1605) there was a conflict between the Japanese and the English. The English ship "Tiger"[4] (240 tons) encountered on her way to

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1. Some account of these from Chinese authorities is given in the *Chinese Repository*, vol. XIX.
2. She Chapter XIII.
3. See Chapter IV.
4. *The Calendar of State Papers: Colonial Series, East Indies, China and Japan* mentions that Sir Edward Michelborne was on board the ship with the intention of exploring in the East.

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Batavia in Java a Chinese junk, on board of which were ninety Japanese, who had lost their own vessel in a storm whilst engaged in piracy on the Chinese coast and were on their way home in the junk, a vessel of 70 tons. The crew of the "Tiger" boarded the junk with the intention of seizing the cargo. Meanwhile the Japanese formed the design of capturing the English ship, put forth all their efforts and attacked her desperately, slaying the captain and a few others. However, being inferior in numbers to the enemy, they were at last all shot down save one, who jumped into the sea and escaped.

In the 6th. y. of *Genwa* (1620) the crew of the English ship "Elizabeth" captured at sea off Formosa a Japanese vessel returning from the Philippines, and discovered on board two Portuguese priests. These they seized and surrendered to the Japanese authorities at Hirado, their object being to obtain the cargo of the vessel as a reward for arresting Catholics, who had been prescribed by edict. The priests together with the Japanese captain and crew were examined and put to death. The authorities ordered the cargo to be confiscated and part of it to be apportioned among the English and Dutch on board the "Elizabeth." The former were discontented and protested, but their appeal was refused, so they obeyed the order and gave up the cargo.[1] This is an instance of the strict foreign policy of those times.

At this period the Portuguese seem to have had but little left of that courage and enterprise for which their forefathers of the preceding century had been so distinguished. When the Dutch under Matelief attacked Macao in the 11th y. of *Keichō* (1606), the Portuguese were greatly indebted to a small body of Japanese, who formed part of the garrison, for their success in repelling the assault.[2] Two years later, or in the 13th. y. of *Keichō* (1608) a Japanese ship called at Macao, and the sailors quarrelled with the people there, the result being that a number of both parties were killed and wounded.[3] All the goods of the Japanese were confiscated. Some of them escaped, returned to Japan and reported the affair. This quarrel was caused by the jealousy of the Portuguese, who disliked the Japanese merchants for trading in Annam and other countries.

The report from Macao excited the Japanese who sought an opportunity to take revenge. The opportunity came when a Portuguese vessel, under the command of the senior public magistrate who had massacred the Japanese at Macao, arrived at Nagasaki. Arima Harunobu[4] was ordered by the Tokugawa government to attack her. He marched to Nagasaki and made his assault on the Portuguese ship just as

---

1. R. Cocks's *Diary* and L. Pagès' *Histoire de la Religion Chrétienne au Japon:*
2. Hildreth's *Japan*: the author continues: "On the other hand, in 1608, a large number of Japanese, obliged to winter at Macao, get into collision with the Portuguese authorities of that city, who suspected them of a design to seize the place, and who, in consequence, put a number of them to death."
3. One account states that 70 Portuguese were killed, while 300 Japanese were burnt. According to another account only six Japanese were killed.
4. This lord with Ōtomo and Ōmura sent envoys to Rome, as stated in Chapter VIII.

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she was about to sail. Several of his ships were destroyed by the Portuguese cannonade, but, although his troops were compelled to fall back two or three times, they fought bravely. They threw torches into the Portuguese ship which took fire and sank; the crew, numbering upwards of 200 men, all perished.[1] The ship was 240 feet long and 90 in beam. The cargo also was burnt or sank to the bottom. The loss among the Japanese troops was a little over ten. This memorable incident took place on the 9th. of the 12th. m. of the 14th. y. of *Keichō* (Jan. 3, 1610).

A messenger from Goa and Macao afterwards came, presented letters and insisted on the rights of the Portuguese and the wrongs done them by the Japanese,[3] but finally he had to yield and apologize. On his return, he was allowed to take back with him the Portuguese at Nagasaki.

The Japanese in countries to the south-west were so daring and warlike that they were greatly feared by foreigners, and troubles occasionally occured. We may note here some of the more important of those episodes.

About the 15th. y. of *Keichō* (1610) 280 Japanese, who had been the retainers of a Siamese nobleman, indignant at the murder of their master by the King, threatened the latter and robbed him of much valuable property, the guards being powerless to prevent them.[3]

About the same time an English merchant called Peacock went to Cochin, where he was killed by the King of that country. It is said that the King made a Japanese, whose drunken habits he detested, commit the murder, and that the Japanese afterwards committed suicide.[4]

THE AMBOYNA AFFAIR

We now come to what is known as the Amboyna affair. In the 8th. y. of *Genna* (1622) an episode in which the Japanese, English, Dutch and Portuguese were concerned, took place in the southern East Indies.[5] In the *Keichō* era, or beginning of the 17th. century, Amboyna (called Ambun by the Malays) not far from Ceram in the Moluccas was a trading port with a commercial house belonging

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1. Crasset's *Histoire* relates that a quarrel between the Japanese and Portuguese broke out at Nagasaki, and that many of both parties were killed or wounded. The Japanese magistrate requested the Portuguese priest to surrender the prime offender, but the demand was refused. Accordingly the "King" of Arima, by order of Ieyasu, attacked with over one hundred soldiers the Portuguese ship, which had fifty men on board.
2. Replies from the Japanese minister are given in Nos. 16 & 17. Appendix B.
3. From the appendix to Hildreth's *Japan*. This incident may have some connection with Yamada Nagamasa, described in Chapter XXII, but it is uncertain, as the dates do not agree.
4. *Calendar of State Papers: Colonial Series, East Indies, China and Japan; Papers of the year 1614.*
5. There is no mention of this incident in Japanese records, but it is minutely described in *A True Relation of the Unjust, Cruel and Barbarous Proceedings against the English at Amboyna, in the East Indies by the Netherlandish Governor and Council There:* London, 1624. It is also described in Dutch and other languages, and is to be found in the *Calendar of State Papers* and Pagès' *Histoire de la Religion Chrétienne au Japon.*

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to the English East India Company and a Dutch fort. A contract of agreement had been made between the English and Dutch there, but their views concerning common expenses and other matters differed, and after a dispute they respectively referred their difficulties to their governments. The quarrel finally developed into open conflict, and the Japanese in the colony, who did not number more than thirty in all, took part in it. They were employed by the Dutch as soldiers but were not fully trusted by them, being only summoned together as temporary guards. An incident then occurred which brought the Japanese under the suspicion of their Dutch employers.

In the middle of February (Old Style), 1622, one of these Japanese soldiers in the fort of Amboyna made enquiries of the Dutch guards and citizens about all parts of the fort and the number of the garrison. He was therefore suspected by the Dutch of being a spy, who with others was in communication with the English and was plunning to attack and capture the fort, and massacre the Governor and the rest of the Dutch. Accordingly he was put to severe torture. Meanwhile the Dutch arrested a Portuguese, entered the English merchants' houses, seized their goods and papers, arrested and examined them, and tortured them with water and fire till they confessed their guilt, the Japanese being compelled by the Dutch to serve as torturers. A few days later, or on February 25th (Old Style), all the prisoners were summoned to the large hall of the fort and sentenced to death. Among those beheaded were 9 Japanese, 10 Englishmen (Captain Towerton and others) and one Portuguese. The names of the Japanese were as follows:—

Hiteeso (Sichizō?)	Nagasaki
Tziosa (Chōzō or Jōza?)	
Sinsa (Sinza or Sinzō?)	
Sidney Migel (?)	
Pedro Cogie (?)	
Tohome Corea (?)	
Quiodayo (Kyōdayū?)	Coreats (Karatsu?)
Tsabinda (?)	Tsouchetgo (Chikugo?)
Zanchoe (?)	Fisien (Hizen?)

Two other Japanese (one of whom was called Soysimo [Soesima?] and the other Saconbe [Sakabe or Sakubei?], both belonging to Hirado, had their death sentence remitted, though the former had confessed when arrested that he had with the English taken part in what the Dutch called a conspiracy, and the latter that he had been aware that other Japanese were engaged in a plot.

On a report of this affair reaching England, there was much popular excitement, and many wishes were expressed that revenge should be taken.

There was no ground for the so-called conspiracy but the suspicions of the Dutchmen who envied other nations. The fort of Amboyna was strongly built and had a garrison of two or three hundred Dutch troops in addition to several hundred

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citizens. Besides the fort at Amboyna, moreover, there were three other strong ones, while the English in the place only numbered ten (not more than the ten who were executed) and had no ship in the harbour to afford them assistance. How could they have seized the fort? Even if the Japanese gave their aid, they scarcely numbered more than the English. Taking it for granted that all the Japanese in Amboyna enlisted, that only meant thirty. How could so small a force have captured the fort? The Japanese, moreover, except those hired as soldiers by the Dutch, were not permitted to have any arms but *katana* or swords, and the Dutch were prohibited from selling them guns or ammunition under pain of a heavy fine. All these circumstances considered, the Dutch officials who tortured and put to death innocent foreigners were cruel and barbarous.

RUSSIAN OUTRAGES AT EZO AND BRITISH OUTRAGES AT NAGASAKI

After the prohibition of foreign intercourse, foreign ships approaching the coast of Japan were occasionally attacked or burnt. The Russian often requested permission to trade, but their appeals were rejected, much to their indignation. In the 3rd. and 5th. ys. of *Bunkwa* (1806-8) the Russians under Chwostoff invaded Yezo, where they burnt and plundered the villages and carried off some of the inhabitants.[1] These raids caused disputes between the two countries which lasted for several years.[2]

Meanwhile an outrage was committed by Englishmen at Nagasaki. In the 8th. m. of the 5th. y. of *Bunkwa* (October, 1808), a British frigate, the "Phaeton" entered the harbour of Nagasaki flying the Dutch flag. The British seized two Dutchmen who boarded the ship[3] and sent a letter threatening to attack the town. Some authorities state that they landed and devastated the town, but probably that did not take place. The high-handed conduct of the British excited the greatest indignation in the Governor of Nagasaki, Matsudaira Zusho-no-kami Yasuhide, who determined to recover the captured men, and burn and sink the ship. However the prisoners were released and the ship speedly took its departure. The Governor deemed this a disgrace to the country, and, taking the responsibility for it on his own shoulders, committed suicide by cutting open his abdomen as was customary in feudal times. The lord of Saga, to whom, with the lord of Chikuzen, the military protection of Nagasaki was entrusted, was rebuked by the government, and seven of the retainers committed suicide.

A foreign writer, discussing this episode, justly remarks: "Not only their ancient, but their most recent history contains ample evidence that the Japanese are an

1. This affair is treated in "Russian Descents on Saghalien and *Itorup* in the years 1806 and 1807." (*Transactions, Asiatic Society of Japan*, vol. I, 1872).
2. See Chapter XXIX.
3. News of Great Britain and Holland being at war was obtained by the British before this arrest was made.

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eminently brave race. This story indicates rather that, even at the beginning of the present [19th.] century, the Taikunate [*Bakufu* or Tokugawa government] was already far advanced in the progress of decay which culminated in the Revolution of 1868. The account of the Russian descents at Hakodate points the same moral."[1]

After the renewal of foreign intercourse, *jōi* or expulsion of aliens, was proclaimed by the imperial court (the government *de jure*), under the influence of agitators of several clans who were strongly opposed to the Bakufu (the government *de facto*). It was at this time that the Namamugi affair—or, as it was called by foreigners, the "Richardson affair"—and the Simonoseki affair took place.

THE BOMBARDMENT OF KAGOSIMA

A Japanese who should attempt to cross or walk or ride into the procession of a *daimyō*, would, according to invariable custom, meet with instant death. The *Bakufu* had previously requested foreigners not to go on the Tōkaidō, the highway near Yokohama, one day (in the 3rd. y. of *Bunkyū*—1862); but contemptuously and with no regard for national troubles, they refused. Two Americans, whilst out riding, met Simazu Saburō Hisamitsu's train, and by filing on one side passed on their way without hindrance. Soon after, on the same day, three Englishmen and a lady disregarded the warnings of the more prudent members of the party and rode their horse into the procession at Namamugi near Kanagawa. Some of the Satsuma retainers, who were very proud and overbearing men, taking this as a direct and intentional insult, drew their swords and fell upon them. The three men were all wounded, Richardson, one of them, mortally; the lady escaped untouched.

The English minister pressed the *Bakufu* to pay £100,000 as compensation, and it did so, but he was still unsatisfied. In the 7th. m. of the following year (Aug. 11, 1863) an English squadron of seven men-of-war proceeded to Kagosima to demand further compensation, and, while deliberations were in progress, began hostilities by seizing three steamers belonging to the Satsuma clan. The results of two days' bombardment were the partial destruction of the batteries and the burning of the town, besides the loss in killed on both sides, who fought with equal bravery. The Satsuma clan finally paid an allowance of £25,000 to the murdered Englishmen's family.[2]

In this affair as W.E. Griffis, the author of *The Mikado's Empire*, observes after describing it, "there were on the one hand arrogrant foreigners who despised all Asiatics as an inferior order of beings, disregarded their rights and were utterly ignorant of the misery their coming had wrought on Japan; on the other hand were the

1. Aston's "H.M.S. Phaeton at Nagasaki in 1808," contained in *Transactions of the Asiatic Society of Japan*, vol. VII, 1879 and *Gwaikō Ssusho Sidan*, in the latter of which several details of this incident are collected.

2. For authorities on this affair see *Kinsei Shiryaku* (Modern History of Japan), translated by Sir E. M. Satow, Yokohama, 1873; the same with notes by the present writer, Tokyo, 1906; *Kagoshima* by E. H. House, Tokyo, 1875; *History of Japan* by Sir F. O. Adams, London, 1871.

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proud natives of Japan, who considered foreigners as beasts and avaricious invaders, and thought that the persons involved in the present case had purposely insulted them and their master." As for the act of savage vengeance which followed, the wanton act was in England denounced both in press and Parliament, and by French and German writers was stigmatized as a crime. It is regrettable that such a storm of righteous indignation should not have prevented an act of almost equal barbarity at Simonoseki in the following year.

THE SIMONOSEKI AFFAIR

Just about the time when the expulsion of foreigners was decreed by the Imperial court, or in the 5th. m. of the 3rd. y. of *Bunkyū* (June-July, 1863) American, French and Dutch ships were fired on, after they had been warned by the discharge of blank shots, at Simonoseki by the turbulent Chōshū clan. Next year an allied fleet of these three countries in addition, curiously enough, to England, none of whose ships had been injured, attacked Simonoseki and bombarded the batteries and town. After two days' bombardment (September 5-6) the batteries were destroyed and the guns were removed by the landing parties.[1]

On peace being arranged three million dollars (6,000,000 yen) were paid as "indemnity" to the four powers, the last instalment of the payment being handed over in the 7th. y. of *Meizi* (1874). "In the midst of the impending civil war in Saga," remarks a foreign writer, "the foreign ministers pressed for payment of the Simonoseki indemnity, expecting that Japan would not pay it, but would grant more one-sided concessions. In pride and anger the Japanese passed over the money-bags and closed the contemptible business for ever." The total expenses incurred by the United States in this expedition were less than 25,000 dollars, but nevertheless they had 785,-000 dollars as their share of the indemnity. This was considered by impartial critics as an unreasonably large sum. After long deliberations in Congress the indemnity was returned to Japan in the 16th. y. of *Meizi* (1883), when with interest it amounted to more than 1,400,000 dollars, as a token of the friendship of the United States towards this country. So much for the facts of the case. On the international law involved, an impartial critic remarks:

> "As a matter of international law, the Japanese had a perfect right to close the Strait of Simonoseki, since the right to use it was not stipulated by treaty, and each nation has the right to a league of marine territory along its shores and to the straits and water passages commanded by cannon-shot. In the first place the American steamer "Pembroke" had no right to be where she was. She disregarded the warning of blank cartridge by the Chōshū clan. The American envoy shonld have recognized the Japanese right to close the Strait, given the

1. Reference can be made to Adams' *History of Japan*; House's *The Shimonoseki Affair*, Yokohama; Griffis's *Mikado's Empire*; and Satow's *A Diplomat in Japan*.

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Japanese officials the benefit of his legal knowledge and helped to mitigate some of the impending horrors of civil war. On the contrary he sent a brig down to take all possible retribution, and compelled the Japanese to acquiesce in this outrageous claim. In this act of savage revenge, instigated by Sir Rutherford Alcock, Minister of England, whose ship was in no way injured or fired upon, the American Minister, the Hon. Robert H. Pruyn joined, and an outrageously unjust extortion of money from a nation already impoverished by excessive drains was committed under the name of indemnity."

These two conflicts at Kagosima and Simonoseki were only decided by the guns of the warships, without which the results might have been doubtful. The murder of a private person or the hostility of a clan resulted in outrageously unjust "indemnities," at the people's expense, which made the awakening or "civilizing" of the two proud and overbearing clans of Satsuma and Chōshū both of which were more or less influential in forming a new government, cost too dear!

The two conflicts did not, of course, constitute a war between nations or a war between Japan and foreign counties, but, merely a skirmish between a Japanese clan and the fleets of other countries. Nor do such insignificant encounters as have taken place at other times, as noted above, between Japan and such nations as the British, Portuguese or Russians come within the category of what is called a war. Up to later years there was no war between this country and any European or American power.

Concerning the disputes and murders that have taken place in the country since it has been opened to foreigners, the latter's clamour has been exaggerated to such a point that they have gone so far as to say that "life is cheap in this country." An American writer impartially and correctly remarks:

"Every foreign suicide was heralded as an assassination, and a conflagration caused by a kitchen fire, a drunken squabble, or an insult resulting in the death of a white-faced villain, terminated in the inevitable and exorbitant mulct or "indemnity"—a euphemism for civilized theft. A favourite threat of atrabilious and blustering Englishmen, Russians, Frenchmen and petty epaulette-wearers when their demands were refused, was to go on board a man-of-war and blow up the native town. The Japanese officials became so accustomed to this polyglot snobbery, that they ceased to regard its monotonons recurrence with feelings different from those evoked on beholding snuff-boxes drawn, or on hearing the terrific crash that followed. The glory of the great United States had been maintained by its government never paying any rent for its tenancy of a building for the legation, and in joining the governments of Europe in keeping the feeble empire crushed under diplomacy, backed by ships and cannons.

"During my stay of nearly four years in Japan, several Europeans were attacked or killed; but in no case was there a genuine assassination or unprovoked assault. I was led to see the horrible injustice of the so-called indemni-

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ties, the bombardments of cities, the slaughter of Japanese people and the savage vengeance wreaked for fancied injuries against foreigners. There is no blacker page in history than the exactions and cruelties practised against Japan by the diplomatic representatives of the nations called Christian—in the sense of having the heaviest artillery. In their financial and warlike operations in Japan, the foreign ministers seem to have acted as though there was no day of judgment. Of the Japanese servants kicked and beaten, or frightened to death by foreign masters; of peaceful citizens knocked down by foreign fists or ridden over by horses; of Japanese homes desolated, and innocent men and women, as well as soldiers, torn by shells and murdered by unjust bombardments, what reparation has been made? What indemnity paid? What measures of amelioration taken for the terrible excess of bloody revenge at Kagoshima and Shimonoséki? What apology rendered? For a land impoverished and torn, for the miseries of a people compelled by foreigners, for the sake of their cursed dollars, to open their country, what sympathy? For their cholera and vile diseases, their defiling immorality, their brutal violence, their rum, what benefits in return? For their frequent violations of native women, what punishment on, and consolation from them? Of real encouragement, of cheer to Japan in her mighty struggle to regenerate her national life, what word? Only the answer of the horse-leech —for blood, blood, and, at all times, gold, gold, gold! They ask all and give next to nothing. For *their* murders and oppressions they make no reparation. Is Heaven always on the side of the heaviest artillery?"[1]

Another foreign resident in Japan in describing the Japan's national character, observes: "Since then a short time in the life of a nation has elapsed, and Japan may well be congratulated on the change which has been brought about during the interval. The jealous exclusiveness which formerly invited affront has dissappeared, while, on the other hand, if any real insult were offered, Japan would now be able to maintain her dignity far more effectually than in those days."

These criticisms would surely give us something noticeable in reference in this momentous subject.

1. Griffis: *The Mikado's Empire.*

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The Culture Pearl and Mikimoto

AMONG society ladies in Europe and America the pearl is highly prized. The reason seems to be that the pearl excels in enhancing the grace of woman by its lustrous beauty in the shape of rings, ear-rings, brooches and bracelets.

The pearl is roughly classified into three kinds: the natural, genuinely spherical (*Shinen*), and culture pearls. The natural pearl ranks first in elegance and value, because it is formed naturally, as its name shows, in the shell of the Lamellibranchiata, and is perfect in shape and lustre.

Next to the natural pearl comes the *Shinen* or genuinely spherical one. The process of formation of this kind of pearl consists in removing from a living oyster the mantle-parenchyma which is used to envelop the nucleus of the pearl. When this nucleus, a fragment of fresh-water mussel, has been inserted in the fleshy bag, its mouth is secured with a cord, and the whole is introduced into the subcutaneous tissue of the epidermis of another oyster through an opening made for the purpose. The cord is withdrawn, the wound made by the lancet is disinfected, and the oyster is returned to the sea water to cover the nucleus with the many layers of nacre necessary to produce a perfectly spherical pearl. When the pearls are thus formed, it is hard to tell natural pearls from them in shape as well as lustre. Mr. Kokichi Mikimoto, the "Pearl King" of Japan, cultivates this second class of pearl.

The culture pearl is ordinarily formed by inserting a grain of sand or some similar substance, between the shell and thin outer membrane which covers the soft body of the fresh-water mussel; but the best of these are of inferior quality. Besides, in this case, it retains its original shape in the final formation, instead of forming a nacreous substance on the side touching the shell, and the shape is only semi-spherical.

The best known pearl oyster beds are at Payren Island in the Persian Gulf, Thursday Island north of Queensland, Australia, Ceylon, Borneo, Luzon Island in the Philippines and various South Sea Islands. In Japan, Ago Bay in Shima Province and Omura in Hizen Province shelter these oysters.

Those produced in Japan are mostly culture pearls, but the *Shinen* or genuinely spherical pearls raised by Mr. Mikimoto are so perfectly formed that no discrimination is possible between them and natural pearls. Ten years ago much discussion was raised among dealers in precious stones by the appearance in the London market of culture pearls introduced by Mr. Mikimoto whose store is in Hatton Garden. Mr. Mikimoto claimed that he was not "faking" but was scientifically simulating nature in the production of pearls. Prof. E. Jameson, a well known authority on conchology, made a scientific research regarding the culture pearl, and after X-ray, microscopical and other experiments came to the conclusion that it was quite as natural as the so-called natural pearl. Later Prof. Louis Boutain of Paris published a similar view. Since then the high reputation of Mikimoto's culture pearls has

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The Column Pearl and Millimoo

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been established in the European and American markets. Today some four or five hundred thousand are annually exported.

Mr. Kokichi Mikimoto who has achieved this wonderful development in pearl culture in Japan, thus gaining much wealth, so that he is now generally known as the "Pearl King," is a self-made man. He is now sixty-nine years old. He was born in Toba in 1858. His parents were in humble circumstances, and it is said that in his youth, with a pushcart, he supported life by peddling provisions such as persimmons, *tofu* (soya-bean cake,) and the like in the streets of Yamada and Toba. Today, despite his fortune and position in industrial circles, he does not forget his time of adversity in his youth. He is content with cotton clothes, and cheap wooden clogs.

When asked about his early days, his wrinkled face brightens and his tightly closed lips open a little. He narrates:

"How could I forget? It was when I was an eighteen-year old lad that a British man-of-war made an unexpected call at the Toba, my native place, in June, 1875. I was then a mere peddler, but the thought flashed in my mind that if I were a merchant it would be a means to serve my country by earning money from foreigners. My mind was made up. I hired a boat and reached the British vessel, with a basket full of eggs. I went aboard and notwithstanding my entire lack of knowlege of English I was able to sell all the eggs by means of gestures, which brought me a pretty good profit. This was my first transaction with foreigners. In other words, my foreign trade activities originated in this trifling circumstance. When I recollect it now I cannot help laughing, but I was all in earnest when I was concerned with business."

Mr. Mikimoto's farsightedness even in his boyhood was far from commonplace. Even as a young man, of unusual intelligence and industry, he early acquired some local prominence and was soon elected a member of the Toba Assembly.

When he was thirty-two years of age, he was told that in China pearls had long been secured from fresh-water mussels by some form of artificial stimulus. In the meantime, he learned that Chinese pearls were being depleted year after year. He then began to fix his eyes upon the cultivation of pearls.

Realizing that the pearl fisheries of Japan also were being rapidly depleted, he attempted to restore the supply by cultivating the oyster. In 1892 he exhibited some living specimens of the pearl oyster at the National Industrial Exhibition of Tokyo, for which he was awarded a prize medal. He was greatly encouraged. It was here that he made the acquaintance of the late Prof. Kakichi Mitsukuri of the Tokyo Imperial University who first suggested to him the posibility of cultivating pearl oysters and of making them produce pearls.

To act upon this valuahle suggestion, Mr. Mikimoto immediately made up his mind. Giving up all the business in which he had hitherto been engaged and disposing of all his property, he settled down on Tatoku Island in Ago Bay, some 18 miles to the south of Toba, and started a pearl nursery near Benten Island. At first his friends laughed at him.

In September, 1890, he made his first

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experiment. Three years passed without result, while he had to fight adversity. But with perseverance and fortitude he went on with the enterprise; the starvation of his whole family or success in securing a pearl were his only alternatives. During these trying years he tried all sorts of experiments relying on suggestions made by Dr. Mitsukuri.

On July 11, 1893, Mr. Mikimoto went to his nursery and examined all the oysters one by one. A glittering object dazzled his eyes. "A pearl!" he cried. His long devotion was recompensed; it was nothing less than a real pearl. Tears of joy stood in his eyes and he was almost beside himself for a time.

After long, weary years of experiment, by applying science to the little shellfish, success crowned his efforts at last. In 1898 the first pearls were sent out from his Tatoku Nursery, and he presented some specimens to the Emperor Meiji through Viscount Soné, then Minister of Commerce and Agriculture. This gift to the Throne was soon followed by placing the jewels on the market, which brought him much renown. After ten years more of indefatigable efforts and painstaking experiments he succeeded, in 1908, in inventing a process of raising pearls having no difference whatever from natural pearls in colour, lustre, shape, durability, etc.

The total area of Mr. Mikimoto's oyster-beds amounts to 40,380 acres. Eighty buildings are occupied and a thousand people are employed. Three milion oysters are set out each year, and upward of a million pearls are obtained.

Mr. Mikimoto was granted, in October this year, the fourth order of the Sacred Treasure, by the Throne, in recognition of his meritorious services in the development of the pearl culture industry and especially the production of *Shinen* pearls, which are so highly appreciated and form one of the most important products of Japan.

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Japan's Twenty-Five Noted Views

(2)

9. Kiso-Ontake

KISO-ONTAKE is a mountain standing in two prefectures, Nagano-ken and Gifuken. It is 10,511 feet above sea level and is always snow-capped. It leads the Japan Alps and has had an increased number of visitors during the summer season, when they reached about 50,000 according to the latest record, those in white passing along the Kisokaido (the main road to the mountain) in streams, carrying *kongo-zuye* (pilgrim's staff) and chanting the hymn for the purification of the six roots of evil.

The Hyakken-daki is a big cataract 100 "ken" in height, and there are other celebrated falls such as Odaki and Kiyo-daki, the natural park of Ta-no-hara, which embraces the dense Kiso Forest, a great crown forest, not cut for thousands of years. On the mountain grow thickly such trees as oak, up from the 5th station cypress, from the 8th station dwarf pines, and near the summit rhododen rons, and Phyllodoce nipponica.

The mountain cammands a grand view from the summit, Tsuru-ga-mine, whence one looks upon nothing but mountains in all directions as far as the eye can see. The Mitake Shrine is on the summit, divided into Kengamine, Keibo-dake, Marishiten-dake and the Sanctum. There are five old craters, of which two are filled with deep blue water.

The mountain is the most famous in Japan, excepting Mount Fuji. Popular songs about it are sung in every corner of the country.

10. Mt. Hakuba

Mt. Hakuba is a mountain on the frontiers of the Provinces of Shinano and Echigo and is 9,679 feet above sea level. Visitors increase yearly, for it is comparatively easy to ascend it and it has fine scenery. It is noted on account of its glacial gorge, its flowers and the Shirauma Hot Springs, the highest hot springs in Japan.

The glacial gorge is a great layer of snow extending over one *ri* in length and tens of *cho* in width, and there are vestiges of the glacial age here and there. The gorge has an inclination of 25-40°. The flowers represent nearly all species of alpine plants. From O-machi to Yotsuya, lie the Kizaki, Nakaami and Aoki Lakes, known as the Three Lakes of Nishina. They reflect the verdure on all sides and are very peaceful. Westward stand Kashima, Yarigatake and other mountains.

The hot springs are situated at a height of about 7,000 feet above sea level. They are unusually plentiful in the supply of hot water, which gushes out at the rate of 12 "koku" (one "koku" equals 39.7033 gallons) per minute.

11. The Tone River

The Tone River is the longest in Japan. It originates in the borders of Kozuke and Echigo Provinces and runs through Gumma, Tochigi, Saitama, Chiba and Ibaraki Prefectures, covering a distance of 80 "ri" (about 160 miles). The most beautiful scenes on it may be

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seen in the neighbourhood of Sawara-machi, Chiba Prefecture, where are the famous Katori and Kashima Shrines, one on each side of the river. Itakomachi, the name of which is associated with the well-known Ayame Dance, is situated here. The place has been noted as a "water village" since old times.

In Sawara-machi traffic is carried on by boat on the Tone River. At the periodical rising of the river once in every four years, the fish in it come nearer to heaven than the sparrows nesting in the eaves of nearby houses.

The riverside is overgrown with water-oats, and reed thrushes singing add to the charm.

12. The Kuma River

The Kuma River has one of the three biggest rapids in Japan. It rises in the borders of Hyuga and Higo Provinces. It passes through Hitoyoshi-machi, a famous town in Kuma-gori, and runs swiftly to Yatsushiro, where it empties into the Sea of Shiranui. All the way the waters flow beneath grand precipices. The trip down the river usually starts at Ohashi in Hitoyoshi-machi, Higo Province. The boat shoots the rapids for 6 *ri* in only two and half hours and reaches the landing-place in front of Shiraishi Railway Station. The most noted rapids are Ikada-guchi, Senba, Bishamon, Kumataro, Shishihana, Nara-Hakwan and Takaso. The scenery is very fine on both banks of the river.

13. The Nagara River

The Nagara River in Gifu Prefecture is known not only for its natural beauty but for the fishing in it with the cormorant, typical of many other rivers in Japan.

The river has its source in Dainichi-ga-take and gathers in four branches before it runs down to the south and empties into the sea. The total mileage from the source to the sea is 32 *ri*. Near Ogura Park in Gifu Prefecture and the foot of Kinka-zan the water becomes clearer and the mountains more gentle, making a fine picture. Boating on its gentle stream on a summer night one can see here and there in the dark the fishing-fires, and the scene is as beautiful as a poem. The Prince of Wales and the Swedish Crown Prince admired the beautiful scenery of this river.

Kinka-zan once had a castle on it, built by Lord Oda Nobunaga in the War Period. This beautiful mountain adds much to the fineness of the scenery.

14. Toro-Hatcho

Toro-hatcho is in Wakayama Prefecture. Three and a half *ri* of boating up frrm Miyai in the upper part of the Kumano River to Kitakami River, a branch, will give one superb views of gorge scenery. Mountain peaks stand high on both banks facing one other. In the river, stange rocks lie, and the water runs, now slow, now rapid, through them. Lovely flowers bloom on the precipices.

This place is reached in about four hours from Shingu by airplane propellor boat. In midsummer, students camp on the river banks.

15. Kurobe Valley

Kurobe Valley, in Toyama Prefecture, lies along the upper part of the Kurobe

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River, where it receives the melting snow from the North Alps. The river empties into the Sea of Japan.

A place known as Unazuki is at the entrance to the valley. Half a *ri* beyond it lies Kuronagi, where there is a hot spring. Sarutobi is situated four and half *ri* from here and the Tsurigane Hot Spring lies between the two places. Sarutobi is the gate to the mysterious Kurobe Mountain heart.

A kingdom of primitive forests! And wonderful is the view of the river. The best season to visit the valley is from April, when the mountains are tinted blue, to autumn, when they turn red.

16. Mitake-Shosenkyo

The gate to this beautiful spot is the Chotan Bridge, two *ri* north of Kofu Railway Station in Yamanashi Prefecture.

It is a valley about one *ri* long from the bridge to the Senga Fall that is called Shosen-kyo on the Ara River where the pure water makes its way through strange rocks and high precipices, densely covered by old pine trees, under which flowers bloom. Oku-Senkyo lies beyond the fall. It is a mysterious place, secluded from the world. If one on the way back takes the road to Kofu over Kurohira Pass, Mizugamori and Yumihari Pass or crosses the summit of Rakan-ji Mountain down from Mitake, one will have a commanding view of Shosen-kyo, and of Mount Fuji towering over the plain of Kofu, while the Japan Alps lie almost within hailing distance at the right.

17. Tenryu-kyo

The Tenryu River in the Province of Shinano has been famous since olden times.

The river began to be navigated about 300 years ago, in the Keicho era when in order to build the Temple of the Daibutsu at Nara and to repair the castle tower at Yedo, good timber from Shinshu was conveyed down it, and later, about 200 years ago, rice was carried by boat down it by the Takato and Iida clans.

In 1912, Prince Arthur of Connaught of England went down its rapids.

Since ancient times, it has been believed to be the military road of the God Suwa in war, on account of which the solemn grandeur of the gorge has been preserved. It has been considered dangerous to go down it, and a popular song of the locality says that the Tenryu boat may be taken, if one is prepared to risk his life. In the twenties of the Meiji era, Mr. Chamberlain and Mr. Weston went down the rapids, and wrote enthusiastically of the beauties of the Valley of the Ten ryu. t is interesting that the river is known rather better in foreign lands than in Japan.

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The Cat

By K. Takakuwa

THE word "cat" is generally understood to mean the domestic cat, besides which are the Yama-neko (wild cat) and No-neko (wood-cat). The ordinary domestic cat is known simply as *Neko*.

The domestication of the cat in Japan dates as far back as a little before the Nara Period. As there can be found no anthentic mention of it before that era, the presumption that cats were introduced from Korea during those days is justified.

As far as my knowledge is concerned, the oldest philological authority is the Shinsenji-kagami (New Lexicon) in which the Chinese character, *Byo* or *Mio*, is metaphrased into Japanese as *Neko*. This seems to show that there already lived cats in Japan before the Nara Period. Then, in the Emperor Uda's Diary a cat is referred under date of February 6, the first year of Kampei (890); in Wa-myo-sho Vol. XXVIII cat is explained as being pronounced as *Mio* in Chinese but *Nekoma* in Japanese; the word *Neko* is also found in Makura-no-Soshi Vol. II, Genji-Monogatari, and Konjaku-Monogatari Vol. XXVIII. Another well-known instance of the word *Neko* being referred to is a passage in Kokon-Chobun-shu (A Collection of Famous Anecdotes) Vol. CLXX, which runs: "The Abbot Kwankyo at his mountain cottage found a very fine *Kara-neko* astray, from where it was not known, and he caught it and tamed it . . ."

From these references it can be presumed that in the Heian or Nara Period the cat was domesticated not only amongst the people but at the Imperial Court.

Now, from the passages in the Emperor Uda's Diary, Genji-Monogatari and Kokon-Chobun-shu, in all of which the cat is referred to as *Kara-neko*, not simply *Neko*, it is to be judged that the animal was first brought from Kara or Korea. It is a mistake when Kampi-roku Vol. VII says: "It was during the reign of the Emperor Ichijo (987—1011) that the cat was first introduced into Japan." It is likely that the author fell into such an error by reading a passage in Bunrui-Honcho-Nendaiki or Classified Annals of Japan: "On September 19, the 1st year of Choho (999), in the reign of the Emperor Ichijo kittens were given birth at the Imperial Palace . . ."

It can be imagined that in olden days the cat was called *Neko* or *Nekoma* in Japan from the above-mentioned Shinsenji-kagami (New Lexicon) which metaphrases *Mio* (cat) into the Japanese *Neko* and Wa-myo-sho in which it is pronounced as *Nekoma*.

From what the word is derived is not exactly known yet. Some people say it is a corrupted form of *Ne-ko*, sleeping young literally, or *Nyo-ko*, resembling a tiger, but these are not reliable, etymologically speaking. Further, Nihon-Shakumei or Japanese Words Interpretation explains that *Ne* means *Nezumi* (rat) and *Ko* is an abbreviation of *Konomu* (to be fond of), according to some authority, while others say that as the cat likes to take a nap the word *Neko* is derived from that, and that when Wa-myo-sho renders

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the Chinese *Mio* into the Japanese pronunciation *Nekoma* it understands the final letter *Ma* as equivalent to *Mu*, the suffix of the verb Kono*mu* (to be fond of).

In Enjuan-zakki or Miscellaneous Notes by Enjuan the word *Nekoma* is referred to as an abbreviation of *Ne-ko-machi* or "Waiting for a rat," while it is further annotated that the cat has a characteristic of waiting for and watching a rat or a bird very attentively and will never pounce upon it unless she is certain to catch it, from which comes the word *Nekoma* most likely.

Then, according to Meigen-tsû, *Nekoma* as pronounced in Wa-myo-sho means *Ne* (sleeping) and *Koma* (an old name put to a cat) in compound, and *Koma* is sometimes pronounced as *Kuma* which means "bear." It further explains that as the bear is a fierce and powerful animal the name was given to a cat in olden times, and that in those days when the book was published a black cat was often named *Koma* or *Kuma*, thus the name becoming popular up to the present.

In the fifth volume of Nanryu-besshi there is the following passage: "*Neko* is an abbreviated form of *Nekoma*, *Koma* being also an abbreviation derived from the same origin. Again, Toga Vol. XVIII says: "Of *Nekoma Ne* means *Nezumi* (rat), while *Koma* signifies "to fear." The cat is feared by the rat. *Kuma* is but a corrupted pronunciation of *Koma*, and the word *Neko* now generally used is an abbreviation of *Nekoma.*"

When Genkai, a Japanese Dictionary explains that by *Nekoma* is meant "sleeping Korea," *Ne* meaning "sleeping" and *Koma* being the old name of "Korea," it seems reasonable, because it is taken for granted that the cat was first introduced from Korea, which fact is proved by the word *Kara-neko* or Korean cat.

Furthermore, I should judge that the always sleeping Korean cat was called *Nekoma* for that reason at the Imperial Court, from the fact that the figure of *Koma-inu* placed face to face with a figure of a lion in front of the curtain hanging before the Throne was carved after the dog imported from Korea, and that this *Nekoma* was latter abbreviated as *Neko.*

Now, turning to authorities in China regarding the cat, we find that the wild cat or wood cat is not infrequently referred to even before the Chin and Han Dynasties, but nothing is mentioned of the domestic cat. As to the Chinese pronunciation of the word cat, it was Mao, Mauk, Mio or Miu, most probably derived from the mewing of the animal. This is the reason why the Chinese character for cat is 猫, that is a left hand ideographical radical 犭 meaning animal combined with the character body 苗 sounding Mio or Miu. This character body 苗 ideographizes seedling. From this an old Chinese book of authority on words entitled Higa says: "The rat harms seedlings, and the cat is skilful in catching the rat. Consequently the character with animal as its left-hand radical and seedling as its body is made to mean cat."

When we examine literature of authority on the derivation of the word cat in China before the Chin and Han Dynasties, we find Jiga's Interpretation of Animal Names explaining the cat as a species of tiger with soft fur, in Taiga in the book Shikyo a definition is given to the cat as an animal resembling a tiger but

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with softer fur, Raiki in its chapter on special characteristics of animals says: "people tame and keep a cat, because she catches and lives on field-mice, and it is explained in Inbunshi that a cow is often used for catching mice, but she is less smart in doing so. From all these it can be imagined that by the word cat is meant a wild cat and not a domestic cat. It is, however, because the wild cat has an attribute of skirfully catching mice that this animal was made use of by people for the purpose of catching the noxious small creatures. In short, in later days they domesticated and tamed wild cats. But it is certain that they did not keep cats on the premises of their houses or inside rooms as they do now. Ample evidence is given by a passage in the above-mentioned book Shikyo. From it we can easily imagine that in the Yin and Chou Dynasties in some part of China peasants used to drive away mice from their cottages by smoking them out. Had there been the custom of keeping a cat inside the house, there would have hardly been the necessity of resorting to such a measure. However, this book entitled Shikyo is a collection of poems in the northern part of present day Shensi Province, and it can be said that this custom was merely local, or cats may not have been found in those days in that part of the countty, so it seems to be too dogmatic to apply this case to all the continent.

It cannot be denied, nevertheless, that there is no authority for proving the cat being used for catching mice but in Raiki and Inbunshi. It is, therefore, far too hasty to presume that the domestication of cats was already in vogue in those days of the Yin and Chou Dynasties.

According to the purport of Raiki, it is authenticated that wild cats rather than domestic ones were utilized by people for catching field-mice. It is to be admitted, however, that in the middle part of the Chou Era the domestication of cats was prevalent, because there is a passage in Kososhi referring to Confucius watching his domestic cat about to catch a mouse.

Although it is generally believed that Kososhi was later selected by Kung Pu during the Han Dynasty, it is right to believe that the book was revised and modified by a certain scholar in the Tsung Era, on the basis of the cellection made by Kung Chiyuen toward the end of the Later Han Period, and the above passage in Kososhi cannot be hastily relied upon. Yielding a step and affirming that the book is a selection made by Kung Pu, as the fact that the domestication of cats was already prevalent in the Han Dynasty can be presumed, we may imagine that Kung Pu wrote the above article founded on this fact of the domestication. In conclusion, we may safely assert that in the middle of the Chou Dynasty there was no sign of the domestication of the animal.

That cats were tamed generally during the Han Era is easily to be believed. A passage in Wainanshi says: "Now the cat runs after a mouse," and a passage in Toho-saku-den in Shiki, the renowned historical work of China, referring to a fine charger being far inferior to a lame cat in catching mice, the domestication of cats in the early part of the Han Dynasty is evident. After the Northern and Southern Dynasties in Japan cat domestication is repeatedly referred to in Chinese books such as Gisho, old Tôsho, Chôya-Rensai, Hokumu-Sagen and Shoshi-

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Yasetsu, while there are many poems regarding the cat composed during the Tang Dynasty of China. From this fact it is to be presumed that cat domestication was introduced into Japan through Manchuria and Korea about the time of the Northern and Southern Dynasties.

However, to quote Senkaku-ruisho, the cat was not found in China throughout, and the belief that the animal was brought back from India by Buddhist monks in the Tang Era is, doubtless, groundless, as it ignored the fact that since the Han Dynasty there had already been the custom of domesticating cats in China. The Senkaku-ruisho says that no cat was found in China, but the species came from India. Judging from Shikyo referring to the cat as an animal resembling a tiger, Jiga's Interpretation of Animal Names defining the cat as a tiger with softer fur, and Setsubun classifying the animal as belonging to the badger species, the cat in old China was no domestic animal but a wild creature resembling a tiger or badger. Now, according to the definition of badger given by such books of authority as the Interpretation of Animal Names, Setsubun, Honsoshukai, etc., and the general belief in China that badger is another denomination of cat, it can be imagined that the cat peculiar to China was a wild animal resembling a badger or *Tanuki*. In the meantime, the presumption can be made that the domestication of cats foreign to China was introduced into that country from India or Central Asia.

The cat is called Mârjâra or Vidâla in Sanskrit, Billi in Hindustani, Pilli in Telugu, Pone in Tamil, Minkhyeng in Kami, Simi in Sopka, Kyong in Burmese, Cutching in Malay, Maida or Pusehak in Persian, Pischik in Afghan, Psiq in Kurd, Man in Egyptian, Kitt in Arabian, Kedy in Turkish, *Κατται*, in Medieval Greek, *γατα* or *Κατσι*, in modern Greek, Catŭs in Latin, Katto in Lapp, Katti in Finnish, Katé in Lithuanian, Kot or Kotè in Bohemian, Kot or Kotka in Polish, Kott or Koshka in Russian, Gatto or Gatta in Italian, Gato or Gata in Spanish, Cat or Cata in Provençal, Chat or Chatte in French, Cat in English, Cat in Irish, Cat in Gaelic, Câth in Welsh, Köttr in old Norman, Cat in Anglo-Saxon, Katze in German, and Chazza in old German. We can trace the philological origin of the word cat and its relation between Europe and Asia, when these different names are carefully compared. Among others, as the Chinese Mao, Mauk, Mio or Miu completely coincides with the Egyptian Mau, it may be judged that the animal was introduced into China from Egypt. However, it may also be an accidental coincidence, if both countries named the animal from its sound of mewing. Therefore, it may be a too hasty conclusion to think the cat was directly imported to China from Egypt.

Mârjâra in Sanskrit denominating cat means "sweeping." The word is supposed to be derived from the habit of a cat of *sweeping* its face. According to Max Müller (Selected Essays, i, p, 556. India, What Can It Teach Us. Note B. pp. 264-265), Mârjâra is referred to in the Manu Code (XI 132), the Pânini Grammar (II. 4,9), and Patanjali's Mahâbbâsha (II. 4.12.2), and Vidâla in the Pânini Grammar (VI. 2.72), but both words pertain to the wild cat and not the domestic one. As a consequence, nothing is mentioned in those books about

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the catching of mice, Panchatantra being the first book describing Mârjâra's catching of mice. It is said that the wild cat is called Aranya-mârjâra in the book. As for Buddhist books, however, the third volume of the Taihan-deiko-kyo Sutra translated by Fua Chien in the East Chin Dynasty describes a man looking like a hunter who is as eager in getting worldly profits as a cat pouncing upon a mouse while a wild cat is referred to in the sixth volume of Bussetsu-Yakei-kyo Sutra, a kitten in the third volume of Zatsu-Hozo-kyo Sutra, and a golden-furred cat in the ninth volume of the above sutra. Do all these mean the wild cat instead of the domestic cat? There is room enough for doubt. At any rate, it can be recognized that the cat was not peculiar to India, and we can hardly imagine that it was brought to China from India. Today many Persian cats with long soft fur are imported into India from Afghanistan. As Persia has not a sufficient number of cats to import into India, they are brought from Afghanistan under the name of "Persian cats." They are tamed in Cabul. From this fact it appears that the Chinese domestic cat was first introduced from Central Asia in the reign of the Emperor Wu of the Han Dynasty when China was in close traffic with western bordering countries.

However, from the biological viewpoint, Central Asia cannot be regarded as the habitat of cats, which should be sought for farther to the west. If nothing is mentioned of the cat in the authoritative literature of Cardia, Assyria, Babylonia and Hebrew, not merely there remains in Egypt the oldest book of authority on the animal, but many mummies of cats have been excavated from the ruins of Beni Hassan and others. For this reason Egypt must be considered the cat's habitat.

The greater number of scholars agree in believing as a fact the introduction of the domestication of cats from Egypt to Greece and Rome and later propagation all over Europe. However, literature of authority on the fact is of rather recent date, the oldest being an article regarding *Κάτται ἐυδρυμοι* in a book written by Caesarius, a physician in the fourth century, it is said. As Caesarius was a brother of Gregorius of Nazianzus, the celebrated theologist, who died in 369 it can be judged from this that European literature regarding the cat is not to be traced back earlier than the third century.

Although some scholars insist that a domestic cat was for the first time imported to Eltria in Italy from Egypt by a Phoenician trading vessel before the Christian Era, even a bit of a cat's bones has been uncovered in the noted ruins of Pompeii. Besides, there is no sign of the use of the word Catŭs meaning cat in Latin in the native tongue of Daquia, a Roman colony, now Roumania. Had the domestic cat existed in Rome before the Christian Era, there should have remained the animal's Latin name in any of the Roman colonies. Consequently, the above view held by some scholars can not be relied on. Furthermore *γαλη* found in Aristoteles, Aristophanes and others' books means a species of marten preying on mice, snakes and fowls and not a cat. In Byzantine Greek the first use of the word *Kάττα*, is made for denoting a cat. The Latin Catŭs is nothing but a corrupted form of the Greek *Κάττα*,

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while *Karra* or Catŭs was, in its turn, corrupted in the languages of other European countries.

Taking it for granted in this way that Egypt was the original habitat of cats, they were gradually propagated in European countries in the West and in Asiatic nations in the East. And we come to the conclusion that the Japanese domestic cat was introduced from China via Manchuria and Korea, to China and India from Central Asia, which is presumed to have imported the animal from West Asia, and West Asia in its turn took in it from Egypt.

The new Rumanian Minister in Tokyo, M. Vassilin.

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Export Trade in Cotton Fabrics

EXPORT cotton fabrics have been keeping up steadily an upward tendency since May last. In October, they met a check. Still, the prices ruling latterly show an advance of 10-40 per cent. over the lowest figures obtaining in the autumn of 1926, jeans being quoted at 8.15 yen the "Goose" brand, shirtings triple width at 8.25 yen for the "Eagle" brand, shirtings double width at 15.80 yen for the "Kon-Chidori" brand and T-cloths at 4.55 yen for the "Peony" brand.

The following table shows the prices ruling since November 15, 1926: —

Date.	Jeans. "Goose"	Shirtings Triple Width. "Eagle"	Shirtings Double Width. "Kon-Chidori"	T-Cloth. "Peony"
	Yen	Yen	Yen	Yen
Nov. 15, 1926 . . .	6.00	6.90	11.90	4.35
Jan. 4. 1927 . . .	6.20	6.95	12.55	4.20
Feb. 1, ,, . . .	6.55	7.35	13.00	4.20
Mar. 3, ,, . . .	7.50	8.25	14.90	4.70
Apr, 1, ,, . . .	7.05	8.00	14.10	4.60
May 1, ,, . . .	6.85	8.00	13.65	4.60
June 1, ,, . . .	7.55	8.50	14.00	4.70
July 1, ,, . . .	7.45	8.25	13.60	4.60
Aug. 1, ,, . . .	7.70	8.20	13.85	4.75
Sept. 1, ,, . . .	8.10	8.50	14.50	4.90
Oct. 1, ,, . . .	8.70	8.50	15.85	4.85
Nov. 1, ,, . . .	8.15	8.25	15.80	4.55

From the above table, it may be seen that cotton fabrics having advanced continually since November, 1926, declined teamporarily in March or April, 1927 during the monetary panic, but later, they again took an apward course, until they reached the highest levels for this year towards the end of September and the beginning of October. The latest advance was owing to the reactional fall in the foreign exchanges after the panic here, besides the appreciation of raw cotton and the spinners' curtailment, and not necessarily because of the improved relation between the demand and the supply. This may be understood from the fact that the average rise in the prices was only 21 per cent. over autumn, 1926, as against 32 per cent. of that in cotton yarn prices. Thus, the prices were not so profitable to the weavers as might have appeared to outsiders from the rise in the prices.

The prices have been looking down latterly, due to Chinese buyers taking a rest after a good amount was purchased by them towards the autumn, combined with the aggravation of the political situation there, which nearly put a stop to inquiries, and the unsettled condition of the raw cotton market, which cautioned the buyers more than before, checking the export trade.

Stock have been decreasing lately. But they stood at 107,000 bales at the begin-

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ning of October, gaining 36,000 bales, or 50 per cent, over the beginning of the year and 30 per cent. over the same date, 1926. From this it also may be seen that the prices did not advance on a favorable change in the relation between demand and supply.

The following table gives the stocks held monthly since the beginning of 1927 and 1926:—

Date.	1927. Bls.	1926. Bls.
End of January . .	71,222	61,356
,, ,, February . .	69,389	64,205
,, ,, March . .	71,810	63,377
,, ,, April . . .	96,470	71,987
,, ,, May . . .	108,291	83,238
,, ,, June . . .	122,604	95,182
,, ,, July . . .	129,880	88,868
,, ,, August . .	125,185	91,161
,, ,, September .	107,324	90,291
October 10 . . .	107,489	87,766

The only point that might have helped the upward tendency of the prices, is that the stocks steadily decreased from the end of July to October 10 by 22,300 bales (17.7 per cent.)

The amount of cotton fabric exports has been increasing yearly. The following table sets forth the monthly averages of the exports since 1921 of staple cotton fabrics:—

(In Thousands of Yards)

Year.	Amount.
1921	46,652
1922	47,051
1923	51,593
1924	62,840
1925	75,310
1926	77,399
January, 1927 . . .	83,104
February, ,, . . .	80,859
March, ,, . . .	83,906
April, ,, . . .	79,497
May, ,, . . .	86,135
June, ,, . . .	79,983
July, ,, . . .	75,143
August, ,, . . .	87,566
September, ,, . . .	92,281
Monthly average . . .	83,163

The average monthly amount exported from January to September, 1927 was thus 83,163,000 yards, being 10 per cent. larger than that for the same period, 1926. From this, it may be expected with certainty that this year the total exports will be even greater than for 1926. Stocks are comparatively large, but are being disposed of more and more. Raw cotton has been unsettled, but is probably reaching bottom now. In consideration of these things, the price of cotton fabrics may not fall off much further.

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A Pioneer in the Christian World in Japan

The late Mr. J. Niijima is famous as a pioneer in the Christian world in Japan. Mr. Paul Sawayama was another such pioneer, but his name is not so widely known.

Mr. Sawayama was respected by all foreigners, who knew him, as a great man. His meritorious services rendered in the foundation of Christianity in Japan were equal to those of Mr. Niijima.

He was born in an out-of-the-way place in Choshu in the fifth year of Kayei (1852), 76 years ago. He was fond of study from his boyhood. He obtained a good knowledge of Chinese literature, being especially well versed in the doctrines of Wang Yang-Ming.

In 1872, he went to America and studied at the North-Western College in the suburbs of Chicago. He came back in May, 1876. While in America, he became a Christian.

At first, he did not think of giving his life to the promotion of the work. On his coming back to Japan, he desired to enter the service of the Government and to take part in the affairs of state, following most of his senior Choshu men. Towards the end of his study in America, however, Mr. Rabbit, an American missionary in Osaka, came back home and met him by chance at his college.

The missionary saw at first glance a promising youth, whom he believed could accomplish a great work in Christianity, if he would devote himself in earnest to its teaching.

Mr. Rabbit took every occasion to tell him how regrettable was the existing condition of the Japanese spiritual world and to advise him enthusiastically to propagate Christianity there. For some time after that, he suffered great mental anguish.

Mr. Rabbit told him that the fate of his beloved mother country was spiritually at stake, and it was the time to rise and relieve it. At the same time, his young heart burnt with ambition to enter the official world. Before his spiritual conflict was settled, he left the country for Japan at the expiration of his period of study. He deliberated on the matter during the journey, but could not find a decision.

Mr. T. Utsumi was then in the Osaka Prefectural Office as Chief Secretary. He was later created baron, and held the portfolio of home affairs. He was older than Mr. Sawayama, while both were from the same province. When he visited this gentleman, the latter earnestly advised him to enter the official world. He said he could recommend him to Prince Ito and other senior Government officials, if he desired it.

In the meantime, Mr. Rabbit came back to Japan and advised him more earnestly than before to work for Christianity. This intensified his mental anguish, and he had a series of bad nights.

His ambitious young mind urged him to follow in Kido's, Ito's and other statesmen's footsteps.

Materialism and spiritual power struggled in his mind. He reflected

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In 1872, he went to America and studied at the North-Western College in the suburbs of Chicago. He came back in May, 1876. While in America, he became a Christian.

At first, he did not think of giving his life to the promotion of the work. On his coming back to Japan, he desired to enter the service of the Government and to take part in the affairs of state, following most of his senior Choshu men. Towards the end of his study in America, however, Mr. Rabsh, an American missionary in Osaka, came back home and met him by chance at his college.

The missionary saw at first glance a promising youth, whom he believed could accomplish a great work in Christianity, if he would devote himself in earnest to its teaching.

Mr. Rabsh took every occasion to tell him how regretful he was the existence of the Japanese spiritual world and to advise him enthusiastically to promote Christianity there. For some time after that, he suffered great mental anguish.

Mr. Rabsh told him that the future of his beloved mother country was in imminent danger, and it was the time to rise and relieve it. At the same time, his conscience urged him with ambition to enter the official world. Before his spiritual conviction was settled, he left the country for Japan at the expiration of his period of study. He deliberated on the matter during the journey, but could not reach a decision.

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Materialism and spiritual love struggled in his mind. He received

prof-un-ly and prayed with all his heart for guidance.

January 20, 18[illegible] was a memorable day for him as well as for Christianity in Japan. On that day, he at last made up his mind to devote his life to Christian work, and established the Tamura Church with seven friends. It was financially independent of foreign support.

At the establishment of the church, he declared that for Christian churches to be managed by Japanese, it would not be for the benefit of Japan to depend upon foreign financial support and that they should be absolutely independent financially.

This declaration was not based on any narrow-minded antiforeign spirit, but on the thought that it was [illegible] for the development of Japanese Christianity that they should receive financial support from outside.

The Nippon Church was conducted on the principle of [illegible] and soon [illegible] Japan. It was very poor. At one time its [illegible] to [illegible] period [illegible] to [illegible] by giving their pennies. [illegible] was [illegible] to pay for its [illegible] and [illegible] ging.

Mr. [illegible] [illegible] only [illegible] salary of 150 yen [illegible] position [illegible] to [illegible]. But [illegible] [illegible] retained the [illegible] [illegible].

He insisted on his followers offering [illegible] of their [illegible] to the church, and be himself [illegible] out of his poor income, setting an example.

His principles [illegible] astonished the foreign missionaries, who watched his conduct with doubt [illegible]. The more he confronted difficulties the stronger his will was, and he stuck to his principles to the end, surmounting every difficulty.

Unfortunately, his sickliness kept him in bed nearly half of the subsequent ten years.

One day, one of his followers visited him at a certain hospital in Osaka. He looked at a photograph of his deceased wife and said:

"Unfortunately I lost my wife as I myself cannot work. I am lonely, but spiritually happy, as I can live on the grace of God. They say that one need not pray to God, when in bad health, even one cannot even pray then. But I can live while could sing my praises. How happy I am!"

When [illegible] and his body was [illegible] [illegible] [illegible]

profoundly and prayed with all his heart for guidance.

January 20, 1877 was a memorable day for him as well as for Christianity in Japan. On that day, he at last made up his mind to devote his life to Christian work, and established the Naniwa Church with eleven friends. It was financially independent of foreign support.

At the establishment of the church, he declared that for Christian churches to be managed by Japanese, it would not be for the benefit of Japan to depend upon foreign financial support and that they should be absolutely independdent financially.

This declaration was not based on any narrow-minded antiforeign spirit, but on thought that it would be disadvantageous for the development of Japanese Christian churches to receive financial support from outside.

The Naniwa Church was conducted on the principle of independence and self-support. Materially, it was very poor. At one time, his friends and believers offered 7 yen to him as a monthly fee, emptying their purses The amount was too small even to pay for his board and lodging.

Mr. Utsumi promised him a monthly salary of 150 yen in an official position recommended by him. But he positively refused the means for a luxurious life.

He insisted on his followers offering one-tenth of their incomes to the church, and he himself did so out of his poor income, setting an example.

His principles apparently astonished the foreign missionaries, who watched his conduct with doubt. The more he confronted difficulties the stronger his will was, and he stuck to his principles to the end, surmounting every difficulty.

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"Unfortunately I lost my wife and I myself cannot work. I am lonely, but spiritually happy, as I can live on the grace of God. They say that one need not pray to God, when in bad health, even one cannot even pray then. But I can live while continuing my prayers. How happy I am!"

When he died and his body was removed from the bed, many old cards were found under it. They bore the names of members of the Naniwa Church. In his long illness he had kept praying for his followers calling them by name. He prayed for persons, whom he loved, forgetful of his own suffering.

He wrote little, and not much of his teaching or letters have been transmitted to the present time. The only things giving some reminiscences of him are a book witten by K. Takemoto and T. Koki, entitled "The History of Paul Sawayama" and a book written in English in America by President Naruse of the Japan Women's University one of his pupils, an account of his life in Japan. Even these books are now out of print.

Dr. K Tsunashima, D. D. was one of his favourite pupils When in America prosecuting his studies, Dr. Tsunashima attended a summer school in Wisconsin in 1914, when Dr. Spear spoke on the subject of a Great Man of Faith. He

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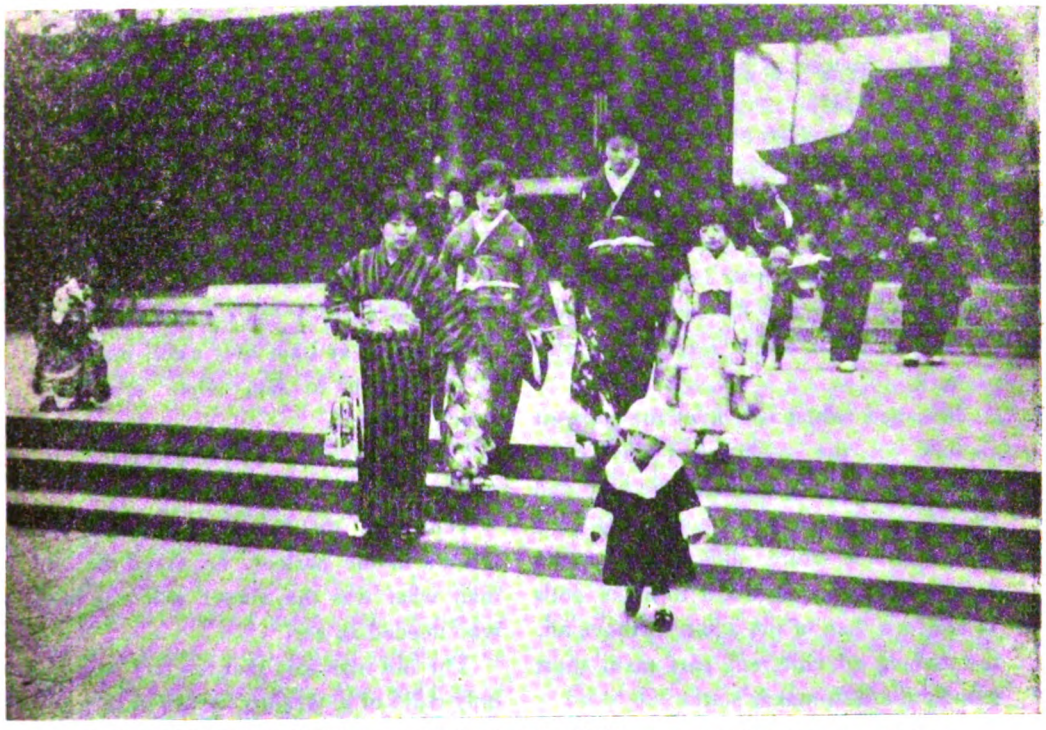
supposed the scholar to be speaking, of some distinguished American or Englishman, but to his surprise he mentioned Paul Sawayama. He and the other pupils and friends of Mr. Sawayama knew his greatness. But he had not thought of his late teacher being so venerated abroad, and this made him regard with more respect and affection the memory of his teacher. After the speech, he spoke of his teacher to Dr. Spear, who was greatly pleased.

When Dr. Tsunashima spoke later in Chicago, an old lady in the audience approached him and asked him if he knew Mr. Paul Sawayama, a great Japanese. The incident showed how he was known among many of the American people.

Mr. Sawayama died young in March, 1887. He died without being known by a large number of the Japanese people. Had he entered the official world, he would have held a distinguished position under the leadership of Ito, Kido or Yamagata, his seniors from the same province, perhaps without dying a premature death from failing health caused by poverty. The fact that he entered the religious world giving up the hope of the glories of this world was evidence of his high character.



The Shichi-Go-San (7-5-3 years old) festival for children: returning from the Shrine.

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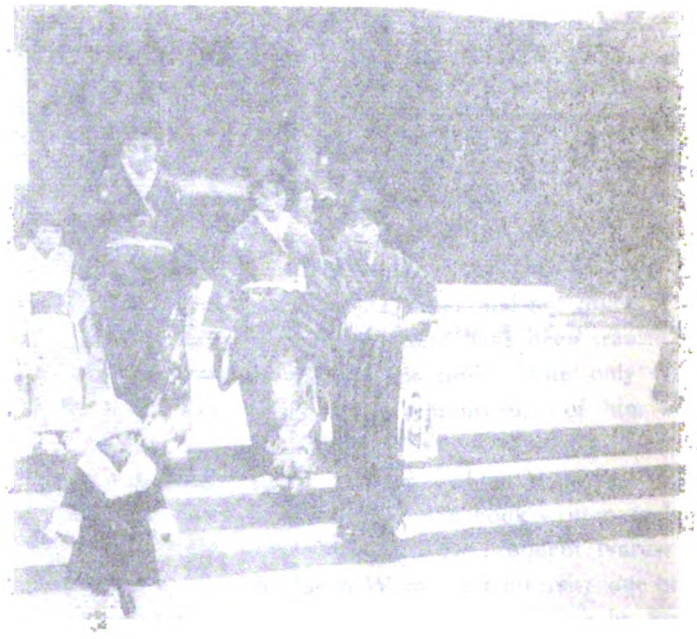

Tsuda Sen-Go-San 7-5-3 years old, festival for girl children: return from the Shrine

A Doll Maker in Japan

YOU will see in the show windows of department stores of Tokyo or in exhibitions in Japan beautiful life-size dolls on display.

These dolls are not *wax-works* in the foreign style, but are characteristic Japanese wood *works*, chalked.

They are called *Ningyo*-like dolls and are made by Kamebachi Yasumojo at Asakusa, Tokyo, who leads the Tokyo doll-makers.

He is of the third generation, as this type of doll was started by his grandfather towards the end of the Yedo period, when they won a good reputation among the citizens, winning over the hearts of the people of Japan.

He has made dolls of a Shogun's [illegible] Red Cross nurse, the Japanese [illegible] Red Cross Society, [illegible] Department, [illegible] Japan [illegible] work [illegible] more difficult to make [illegible] than make and [illegible] dolls [illegible] of the adult. Above all, the making of children's cars [illegible] heavy [illegible] doll-maker's art.

[illegible] successfully or not, give life or death to dolls, though close up [illegible] the [illegible] ask in other features, such as the carriage and the limbs, and it is very hard to make them with equal success.

One day, Kamebachi was absorbed in the study of ear making, when his lattice-door opened with a rattle and some one came in to see him.

"Excuse me, but is this Mr. Kamebachi Yasutomo's, the doll-maker?" the visitor asked.

"Yes," he replied, and came out to the entrance and met the visitor.

The visitor was a sexagenarian, accompanied by a boy 12 or 13 years old, presumably his grandson.

"I have come to ask you to make an ear for this boy," the old man said, pointing to the boy.

He looked at the boy and found his left ear bandaged over.

"An ear? Your boy's ear?" he interrogated.

"Yes," the old man answered.

He was perplexed, for he had never made an ear for a human being, although he had made thousands of dolls' ears.

"I am sorry I can't make ears for a living person as I am only a doll maker," he was about to say, when suddenly struck his mind.

"All right, sir! Please come in," he said.

When he sat face to face with the visitors in the parlour, he asked the old man what was the matter with the boy, who needed an ear.

The old man said that the boy was the only child of a wealthy house in the city of Ajito and had no left ear. Not only his parents and grandparents but all his relatives highly regretted it and wishing to have the defect made good by some means or other, they consulted about it

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YOU will see in the show windows of department stores of Tokyo or in exhibitions in Japan beautiful life-size dolls on display.

These dolls are not wax-works in the foreign style, but are characteristic Japanese wood works, chalked.

They are called *iki-ningyo* (life-like dolls) and are made by Kamehachi Yasumoto at Asakusa, Tokyo, who leads the Tokyo doll-makers.

He is of the third generation, as this type of doll was invented by his grandfather towards the end of the Yedo period, when they won a good reputation among the citizens, winning for the family the honour of being the best doll makers in Japan.

He has made dolls of ancient manners of Japan or of Red Cross activities, at the request of the Japanese Government, the Japan Red Cross Society or the Imperial Household Department, for foreign exhibitions or fairs, and his name is known not only in Japan but in foreign countries as well.

The part which involves the greatest trouble in the making of his dolls is the face, and the carriage, the hair and the limbs come next in the order of hard work. It is more difficult to make female dolls than male and to make dolls of children than of the adult. Above all, the making of children' ears taxes most heavily the doll-maker's art.

The ears, made successfully or not, give life or death to dolls, though quite up to the mark in other features, such as the carriage and the limbs, and it is very hard to make them with equal success.

One day, Kamehachi was absorbed in the study of ear making, when his lattice-door opened with a rattle and some one came in to see him.

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When he sat face to face with the visitors in the parlour, he asked the old man what was the matter with the boy, who needed an ear.

The old man said that the boy was the only child of a wealthy house in the city of Mito and had no left ear. Not only his parents and grandparents but all his relatives highly regretted it and wishing to have the defect made good by some means or other, they consulted about it

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with every physician in the city and vicinity and even prayed for it to the gods, but all in vain. At last, they gave it up, considering it the boy's fate to be deformed. Since then, the boy had had his left ear bandaged over. When he attained school age and attended school, he began to want the ear badly, as he was teased by his bad school friends for being earless and was much chagrined at it. His want was but natural, but there seemed no means to supply it. Ultimately, he cursed the world, his parents and even himself.

While he listened to the old man's talk about the boy, Kamehachi thought it over for a while with his hands folded, after which he, with strong determination, nodded with his lips firmly set, then said:

"Very well, I'll do it. But I ask you not to be angry in case of my failure to make the ear satisfactorily, as I am simply a doll-maker.

"I also ask you and the boy to stay with us till I can make it, although I cannot tell you how many days it will take," he said to the old guest.

From that day the two stayed in the house.

"Well, if I can not make it, I'll give up doll making," he thought, "I cannot stain the honourable name of Kamehachi Yasumoto as a doll-maker. Whenever I made dolls, I never thought of making dolls, but of making living persons. So, there ought to be no difference between the making of a doll's ear and of the ear of the boy. Why can I not make it?"

He took the boy to his workshop. He took up a chisel, and looked most intently at his right ear. Then, he chose the material of plain wood for the ear, and it received the first cut. Evening came, but he did not put down his work.

The boy was led into an inner room by Kamehachi's wife and slept there with his grandfather. In the dead of night, Kamehachi silently stole to the room, and opening the sliding-door quietly, he entered it and approached the boy, who was soundly asleep, and observed carefully with a candle his right ear in every direction. He then returned to the workshop and continued work through the night.

In the daytime, he took the boy into the workshop, and at night, he stole into the boy's room and observed his right ear. For three days and nights, he gave himself up to the work restlessly and sleeplessly and even without eating.

He was so engrossed in the work that he thought of nothing but the boy's ear. By the night of the third day, a small ear was at last made and was placed on the workshop stand.

This artificial ear was fitted to the temple of the boy by a spring, and Kamehachi, who had not uttered a word for the past three days and nights, asked the boy's grandfather if his work looked like an ear.

"It is not a question of a likeness! It is exactly the same as the boy's right ear!" the old man cried with joy, "here is the ear, here is the ear! You are now not earless, my son!"

The boy looked in the glass and found an ear on the left side of his head after a void of thirteen years.

"Ah! I have got the ear, I have got the ear!" he exclaimed with delight.

The two thanked Kamehachi heartily, with tears.

How glad he was to see that his ear so well fitted.

It is about twenty years ago that this incident occurred.

Since he fitted his wooden ear to the living boy, Kamehachi could not think in his doll making that he was making a lifeless wooden figure, even though he attempted to think so, and it became much easier than before to make the ears of child dolls.

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Disguised Successful

A NOVEL.

(1)

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Lacquered Butterflies

A NOVEL

(11)

By Ryutei Tanehiko

KAORU, the courtesan, had secured her liberty, and finely dressed and accompanied by friends to see her off, she came merrily on to the place where Kichiza was watching intently in hiding, never dreaming of the misfortune that had fallen so suddenly on him.

Kichiza rushed out of his hiding place, forgetful of his shabbiness.

"Just wait a moment, please! I wish to say something to you, Kaoru," he cried.

The party was astonished at the man's sudden appearance, and finding him to be Kichiza, they were even more surprised.

"Why!" Kaoru exclaimed.

"I heard of some one in the Hishiya having been ransomed and leaving it today. Was it you, Kaoru? How happy you are!" Kichiza said. "I, on the contrary, have been disinherited and made homeless. There is a reason for it. But I wish you to tell me about your case first. Why did you not tell me about a patron, who is so intimate with you as to ranson you?"

"I am going to your house and nowhere else," Kaoru replied.

Kichiza wondered who had set her at liberty, and why. She gave a full account of the last visit of Fubuki, his mother, and her payment of the ranson.

"Please tell me then the reason for your sudden disinheritance," Kaoru asked.

He went into details as to the death of his mother at the hand of a ruffian the previous night and his disinheritance by the father, blaming his loose life for the disaster.

Kaoru was amazed and speechless.

Among the company who had come to see her off, there were a haberdasher, a draper and some other tradesmen. Their attentions were not simply a matter of gratitude for her past patronage, but also for the purpose of insuring the payment of their accounts, as she had bought luxurious articles of clothing and toilet to satisfy her love of display. As she was going to live with the young master of the rich Fudoya, they hoped that they could get not only the old accounts paid by her there without further delay but also keep her as a regular customer as before. They were disappointed at hearing what Kichiza told her, for his disinheritance would make her no more their good customer and would prevent her even to pay off their bills. So, they looked at each other and talked in whispers, after which the perfumer, the best talker among them, stepped up.

"Excuse me for interrupting you," he said to Kaoru, "while I am much obliged to you for your past favour and buying perfume from me, I have still a bill of about 30 *ryo* against you, and I ask you to kindly pay it now. I am very sorry to ask such a thing on the road.

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Still I have to do so, as I am a tradesman and have a family to support."

"Please pay my bill for dresses, which is overdue since last summer," said a draper, who followed the perfumer.

The stationer, the tailor and haberdasher also each presented a bill to her. The master of the Hishiya, who was with her to see her off, became angry.

"It is rude to press for the payment of bills at such a place as this," he reproved them, "even though you do not urge her, she will pay you some time. She was, as you know, a famous courtesan of the Hishiya, and is to be married to the young master of the wealthy Fudoya, although he is disinherited temporarily. You may rely upon them."

But the tradesmen would not hear of it. Kaoru was weary of the matter.

"It is but natural that they should be importunate, seeing my present position. Such is the nature of men at all times. Isn't there a saying 'Out of pocket, out of love'?" she said.

She asked her former master to lend her 200 *ryo*. The request was granted readily. He got the money at once from home and handed it to Kaoru. "I have made a good amount of money through your faithful and diligent service for many years, and I do not regret in the least lending you this small amount of money. You may return it at any time, when it is convenient for you to do so," he comforted her.

She paid the bills in full with it. "You ought to be satisfied now. Go now," she said to the tradesmen with a smile.

Then she took several suits of clothes from her parcel.

"I prepared many clothes for my own used in future, but they are useless now," she said and gave all of them to her friends, leaving only the paper garment and wattle-hat of her late husband Shinobunosuke.

Kichiza gazed at the paper garment and then put it on, taking off the wicked Danpachi's clothes.

"For me, given up even by my parent, and helpless, this paper garment fits better than clothes of gold brocade!" he said, "and wearing this, I shall be able to attain my object easily, following the righteous conduct of Shinobunosuke."

"Money will be the first consideration in the long journey on which you are setting out, and I wish to present it to you. Pardon me, if I am rude," said the master of the Hishiya, winking back tears of sympathy for Kichiza, and offering him some money. Kichiza thanked him but declined to accept it.

"I have been punished by Heaven for my waste of money, and I will not regret it if I should die of hunger from want of money," he said; "thank you for your kindness, but I am sorry that I cannot avail myself of it. Instead, I ask you to give me your folding fan as a memento."

The master of the Hishiya willingly gave the fan to Kichiza, who received it with thanks and saying good-bye to the master and others, set out on his journey, accompanied by Kaoru. All gazed sadly after the two.

That evening Kichiza and Kaoru put up at an inn at Koshigoye. They consulted as to whether to go to Kyoto or Mutsu, but finally, they decided to stay at Koshigoye and to look for the murderer of Fubuki.

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While they were there, Kichiza contracted a footsore. It did not seem serious, but the pain increased daily. This compelled him to stay much longer there than they had first intended. He had no money to pay the inn charges; nor could he find a way to make it, despite his impatience. Kaoru was no less anxious about it, but having long been confined to the life of a courtesan, she was ignorant of the world and did not know how to work.

One day she told Kichiza:

"You being sick, we cannot leave leave Kamakura, and unless we devise a way to find money, we shall have to became beggars. I do not mind that, but I fear that it would bring disgrace on your father and relatives here. Still I do not know how to make our living. Moreover, I am troubled about the loan from tho Hishiya's master. So I have recently visited the master of a prostitute house at Oiso and offered him my services hoping that you might cure your trouble with the money, engaging some one suitable to nurse you. When you are well, let us again start out to trace the murderer of your mother! what do you think of it?"

For a while Kichiza was lost in thought and was silent, after which he drew a long breath and said:

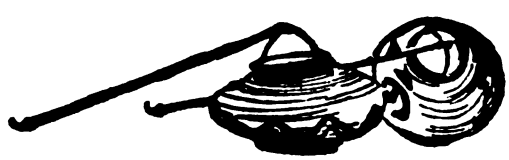
"We have never pledged ourselves as husband and a wife, but are simply united as friends for righteousness' sake. I don't wish, therefore, to make you serve again on my account. In the present circumstances, however, I am quite unable to find for myself a means of livelihood, and am very sorry to have to consent to what you propose. When I am cured of my trouble, let us consult about steps to be taken then!"

Kichiza thus agreed with reluctance, and Kaoru again took up the life of a courtesan at Oiso under the name of O-Koh. People called her *kaeribana-no-O-Koh* (reflowering O-Koh) and she soon grew into popularity among them even more than before.

She took a small house in her neighbourhood and Kichiza went there to treat his trouble. She also took with her her son Shinobu, who had been under the care of the Hishiya's master. He was dressed like a girl, as before.

Thus, the two were living in comparative comfort.

(*To be continued*)



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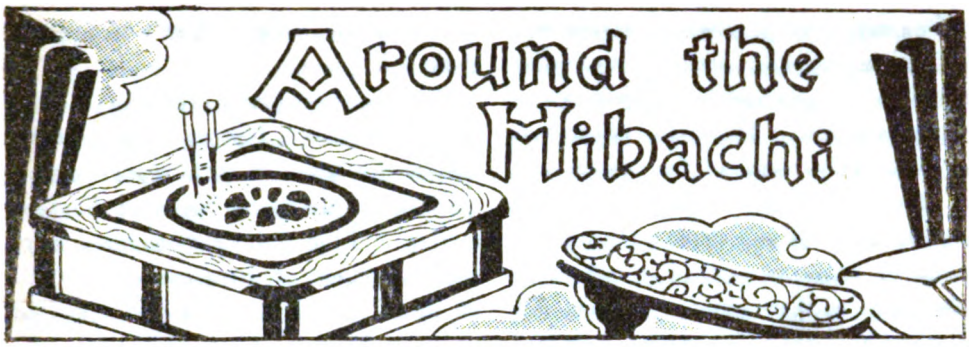

The Living Buddha

"I'M tired of being a priest, of reciting prayers and of pleasing Buddha," cried a Buddhist priest before the altar while chanting a service for his parishioners,—striking them all of a heap.

The priest, Suzuki Shinkyo of the Nyoho Temple, Koriyama, was a queer fellow. But his eccentricities were not his true character. His true character could be seen only through his belief, sincerity and ability.

He was born in March, the 14th year of Tenpo (1843). His father was a farmer, of Funa-machi, Osato-mura, Higashi-Murayama-gori, Yamagata-ken. At the age of 7, he entered the priesthood at the So-o Temple of the Shingon sect at Tamai-mura, Adachi-gori, Fukushima ken. When he was 13 years old, he studied at the Chishaku Temple, Kyoto. In the first year of Meiji, he was appointed chief priest of the Nyoho Temple at Koriyama, Fukushima-ken. He died in October, 1892 at the ago of 50. After he entered the Nyoho Temple as chief priest, he again studied at the Chishaku Temple.

His real work began on his coming back to his temple after studyidg a second time at the Kyoto temple. His life was comparatively short, but his philanthrophies were remarkable. They could be expected only from such a priest as he, a pure Buddhist disciple, rising above riches and honour and living in the hope of mercy. In Koriyama and vicinity, there existed the bad custom of abortions and the abandoning of children, widely in vogue for a long time, the worst being the choking to death of infants immediately upon birth, which was committed cruelly and unconcernedly in the open. When this fact came to the knowledge of Shinkyo, in 1871, he roused himself to action. The people in the district did these things essentially because of the hardship of making a living, and if this cause could be removed, the habit would die of itself, he thought. But to relieve the people of the hardship of living was not a question to be solved by a mere priest, and he was moreover quite ignorant of how to do it. He was, however, ready to sacrifice everything for the sake of stamping out the evil. He was contented with shabby clothes and poor fare and gave to the poor anything he had received as offerings from his parishioners, hoping it would be used for the purpose of bringing up children.

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One day, when a religious service was held at his temple, attended by many mothers and grandmothers, he spoke about the bad practice. His said in effect that he exceedingly regretted the custom and he sincerely wished it could be stopped entirely, as his temple could care for the babies of those who could not afford to bring them up themselves. He said this over and over again, explaining how sinful it was to keep up the evil custom. His voice was more strained than usual and finally he burst out crying. The audience was choked by tears, too. The scene was such as had never been witnessed on the occasion of a sermon, and the preacher and his hearers were harmoniously united in the sacred teaching of Buddha. It was a solemn moment. The result was that the people gradually corrected their evil habits.

About a month after this sermon, a working man suddenly visited the temple, and asked it to adopt his baby, left by his dead wife, as he could not bring it up himself.

The assistant priest, meeting the visitor, was confused. Those who did not understand what was in the heart of the head priest, would have thought such a request that of a fool or lunatic. The assistant priest also though so, and roared at the visitor, rejecting the request. His voice came to the ears of the head priest. "Hold on!" he said, and immediately made his appearance before the visitor, to whom he spoke:

"All right! You may leave your baby with us, and it will be taken good care of. You may take it back whenever you are better off and can care for it yourself or it grows up into manhood and can assist you in your family work. Don't be anxious about it."

Shinkyo thus gladly assented to the visitor's request. Not only that, but he presented to him one *ryo* in money.

This was the start of his work of infant rearing. From that time on, there were endless requests of the same kind. All of them were accepted willingly by the priest. At first, he himself cared for these infants, but soon, it was necessary to engage a nurse. The number of infants increased, until it was impossible to conduct the work unless in a systematic way.

Consequently, the work was enlarged and re-organized in March, 1980, when the books were re-adjusted, and arrangements were made for personal visits to the poor by the head priest to see those who could not bring up their infants themselves.

The temple was very noisy, the innocent children running about in the temple yard and the infants crying in chorus, in concert with the chanting of services by the priests. Shinkyo had to go out many times a day with nursing babies to find some one to feed them, for there were too many to be suckled by the few nurses in his employ and it was financially impossible to increase the number of the latter. The priest, carrying one infant on his back and two in his arms, visited houses looking for wives with plenty of milk to suckle these poor babies.

He never spared himself in his nursery work and his labour could not be imitated by any ordinary person.

When the children grew up to be 7 or 8 years old, they were assigned the work of assisting in rice cooking or cleaning, but their time was more devoted to study

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at school. When they were taken ill, Shinkyo nursed them personally in such a way as could be scarcely expected even of their own flesh and blood. He was not satisfied even with that and had nurses engaged specially to sit with those who were seriously ill.

The work extremely straitened the finances of the temple. It had 40 or 50 bales of rice made over to it yearly as rents, but this rice was eaten up by April or May, and after that, the nursery depended entirely on the offerings to the temple from the public for its maintenance. These offerings were insufficient, and at times, it was very hard to clothe the children. When Shinkyo was told of this by the one in charge of clothing, he would take off his own clothes and have them made over for wear by the children. He often slept with thin coverings in the cold season.

There were about 30 children to nurse in a month, when the reached the largest number, and the total number nursed during twenty years was 300, of which about 80 became priests and the rest farmers, tradesmen and government officials, besides the women who were mostly married. About 31 were adopted by Shidkyo. The prefectural authorities greatly admiring the work, intended to present him with a set of silver cups in official commendation of it, but he was not pleased with the intention.

"Mercy is a teaching of Buddha, I am doing my proper duty and am not working for fame," he said and declined not only the official commendation but even the presentation of a report on the work to the Government.

On the occasion of the Emperor Meiji's visit to the north-eastern district of Japan, the work reached the Imperial ears, and the Home Minister, H. Ito (later Prince Ito) visited and inspected the nursery by Imperial order. He handed Shinkyo a set of three silver cups as an Imperial present and advised him to apply to the Government for a grant-in-aid. But even this advice he declined with thanks on the ground that the nursery was carried on only within the limits of his own capacity.

The temple's rice was often stolen, and the assistant priests were consulting over means to capture the thief. Hearing this, Shinkyo asked them not to do such a thing. "The thief must be poverty-stricken and is to be sympathized with, and even if he should be captured, I would have to give him rice. If rice would have to be given, it is better to forgive him and not to put him to shame by capturing him," he said.

It is about thirty-five years since this benevolent and philanthropic Buddhist priest died but he is still remembered by the local people as if he had been the incarnation of Buddha.

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The Editor's Diary

NOV. 11.—According to an announcement published by the Agriculture and Forestry Department, the estimated crop of rice at the end of October this year was 60,810,180 *koku*, showing a decrease by 682,670 *koku* as compared with the first estimate on September 20. However, in comparison with the crop last year, it exceeded it by 5,227,548 *koku*, namely 9.4 per cent.

Nov. 12.—A gas explosion took place at the Mitsubishi coal-pit in Sorachigun, Ishikari Province, Hokkaido, causing scores of casualties.

M. Vassiliu, the new Roumanian Minister to Tokyo, made a formal call on Premier Tanaka at the latter's official residence.

Nov. 13.—His Majesty the Emperor left Tokyo for Nagoya to supervise the extraordinary grand military maneuvers in Mikawa and Owari Provinces.

According to a report made by the Finance Department today, Japan's foreign trade from January up to October this year, including Japan Proper, Korea and Formosa, was 1,723,800,000 yen in export and 1,992,396,000 yen in import; the import exceeding the export by 268,596,000 yen.

Nov. 14.—Mr. Henry Eicheim, the veteran American violinist, with his wife arrived at Yokohama this morning.

Mr. Shikai Kitamura, the well-known veteran sculptor, died today. He was fifty-seven years old.

Nov. 15.—Admiral K. Murakami, formerly Minister of the Navy, passed away at his villa at Dzushi.

Nov. 17.—Detailed regulations for the enforcement of the Banking Law which is to be in force from January 1 next year were promulgated.

Nov. 18.—Mr. Tang Sheng-chi, one of the leading figures of the Chinese Nationalists, who encountered a political set-back at Wuhan, fled to Japan with seven of his staff-officers and arrived at Kagoshima this morning.

Nov. 19.—M. Dovgarevsky, Soviet Ambassador to Japan, who was transferred to Paris, started on his way home with his wife and children, leaving Tokyo Station this morning.

Nov. 20.—Messrs. Y. Goto, U. Suwa, T. Fujumoto and N. Kaieda, selected as airmen for the trans-Pacific flight, were ordered today to practice at the Kasumigaura Naval Flying Corps from the 29th.

Nov. 21.—The Labour and Peasant Party set about organizing a coalition with the Social Popular Party, the Japan Peasant Party and other proletarian parties for the purpose of forming a unified political front in the coming campaign.

Nov. 22.—Today the suspension by the authorities of the publication of the incident of a direct appeal to the Emperor was lifted. On the 19th, while His Majesty was receiving the troops on the Nagoya Parade Grounds at the conclusion of the grand military maneuvers, Taisaku

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Kitahara, second class private belonging to the 68th Infantry Regiment, broke from the line and attempted to make a direct appeal to His Majesty. He was immediately arrested. The purport of the appeal was a protest against discriminatory treatment of soldiers of the so-called shinheimin class in the Army.

His Majesty the Emperor who had completed his supervision of the military maneuvers returned to the capital today.

Nov. 23.—M. Zimbalist, the noted violinist, who arrived at Moji this morning, was at first refused entry on account of lack of the regulation amount of cash.

Nov. 24.—The launching ceremony of first class destroyer/No. 4,31,700 tons displacement, constructed at the Uraga Dockyard, took place today.

Nov. 26.—Taisaku Kitahara, 2nd class private, who had attempted a direct appeal to His Majesty the Emperor in Nagoya during the military review, was found guilty of infringement of the Petition Law and sentenced to one year imprisonment by the Military Court of the Third Army Division.

Nov. 27.—The unveiling ceremony of a monument to Dutch-Japanese friendly relationship on Tanegashima Island, know as the first place in Japan where gunnery was introduced, by the Dutch, was held today.

Nov. 29.—Prince Iwao Matsukata, formerly President of the closed Fifteenth Bank, in order to help to reestablish the bank announced his decision to surrender all his private fortune toward the readjustment. To the Imperial Household Department he has made the request to be divested of his title.

Nov. 30.—Mr. Yoshizawa, Japanese Minister to China, made a protest in a private letter to Mr. Yang Wu-ting, High Commissioner of Marshal Chang Tso-lin's Government at Peking, against the latter's expression of anti-Japanese feeling in criticizing the raising of loans in America for the South Manchuria Railway Company, on the occasion of an interview given to American and British journalists at Peking.

Dec. 1.—The Showa Bank, founded for the rescue of the several banks which had been compelled to close on account of the financial panic since this spring, was opened to business this morning.

Dec. 2.—As the Ueno-Asakusa line of the underground railway, the first in this country, has been completed, a trial run was made today. It was successful. The line will be opened to traffic on the 25th.

Dec. 3.—With a view to giving relief to labourers threatened with unemployment this winter, the Home Department has decided that Tokyo and five other large cities shall carry out public works for that purpose and to pay half the amount of their wages from the National Treasury.

Dec. 5.—Viscount Goto left Tokyo today on a visit to Russia.

Dec. 6.—Some 6,000,000 American lobsters from the Gulf of Mexico, were imported into Japan and delivered at the Tsukiji fish-market, Tokyo today. It is the first such importation.

Dec. 7.—Admiral Viscount Saito whose resignation from the post of Governor-General of Chosen has been rumoured for some time, called on Premier Baron Tanaka this afternoon, to whom he tendered his formal resignation.

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Dec. 8.—The Tokyo Municipal Assembly in which the two opposing parties have been in conflict in connection with the question of confidence in Mr. Nishikubo, Mayor of Tokyo, passed a non-confidence resolution at today's sitting by a majority of only 8 votes. Prior to this, many of the Tokyo citizens had felt indignation against the majority in the Assembly, whose agitation against the mayor, they thought, was simply due to factional strife and without any rational basis. Their dissatisfaction culminated today in a mass meeting at Shiba Park. A resolution in favour of Mr. Nishikubow as passed and handed to the mayor, who maintained that the passing of the non-confidence resolution by the Assembly had no justifiable reason and he considered it as an act trespassing on the executive rights. Mr. Nishikubo presented his view to the Home Minister, expressing his desire for the dissolution of the Municipal Assembly.

Dec. 9—The dissolution of the Tokyo Municipal Assembly having been refused by the Home Department, Mayor Nishikubo decided upon his resignation, with the three deputy-mayors.

The Finance Department has drawn up the Coronation Budget. The amount totals 16,780,000 Yen.

Dec. 10—The successor to Admiral Viscount Saito as Governor-General of Chosen is General Yamanashi. The installation ceremony for the governor-general was held today at the Akasaka Detached Palace.

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